

# ANCIENT LIGHTS

OR

THE BIBLE, THE CHURCH, AND PSYCHIC SCIENCE

AN ATTEMPT TO RESTORE THE ANCIENT  
LIGHTS OF THE BIBLE AND THE CHURCH

BY

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WITH AN INTRODUCTION AND A PREFACE BY  
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"For when by reason of the time, ye ought to be teachers, ye have need again that someone [viz. the Bible] teach you the rudiments of the first principles of the oracles of God"—Hebrews V., 12.

LONDON

KEGAN PAUL, TRENCH, TRUBNER & Co., LTD

NEW YORK: E. P. DUTTON & Co.

1923



E 220-813 S1

I DEDICATE THIS BOOK  
TO MY HUSBAND  
IN LOVING RECOGNITION OF HIS SYMPATHY AND  
COMRADESHIP

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I am indebted to Vicountess Grey of Falloden for much trouble taken in going through the MS., and for helpful criticisms, as well as to Sir Oliver Lodge for his magnanimous contributions, and also to Mr. Hewat McKenzie for the chapter of Definitions, which he has kindly written for me.

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## INTRODUCTION

BY

SIR OLIVER LODGE

MRS ST CLAIR STOBART is a lady of great bodily and mental vigour. Through incredible hardships she led her column during the Serbian retreat in 1915, dominating the weak with her personality, and carrying out the task committed to her with sublime audacity. Over the mountains went the little company ; at first with four-wheeled wagons for the equipment ; then, when the roads became too difficult, with two-wheeled carts split off from the wagons ; and when the roads degenerated into a track, with baggage horses and oxen only ; until ultimately the cavalcade progressed upon their feet over the mountains of Montenegro and Albania. But without serious casualties they got across to the Albanian coast, and escaped the massacre which had surely awaited them had they stayed by the way. And she, "the lady of the Black Horse," rode in front, putting heart into the feeble and exhilarating all with her superabundent energy and confidence. The best introduction, in fact, is her book *The Flaming Sword* (Hodder and Stoughton) in which she has narrated this notable achievement.

And now she has become deeply impressed with the

reality of psychic happenings ; she reads the finger of God in history, she detects throughout the Hebrew records the same Power working by the same means as those which some, though only a comparatively few, are effectively aware of to-day. And so she sets out to recall the attention of Christians, both cleric and lay, to forgotten and abandoned truth, summoning them to see in Hebrew history not a fanciful record of merely legendary occurrences, but a faithful albeit somewhat primitive account of the workings of Divine providence upon an uncultivated and receptive people. Like many another she is struck with what may be called the supineness, the materialism, or even the essential infidelity, of many Christian congregations ; to whom might be granted signs and wonders and the explicit and manifest guidance of the Spirit of the Lord, if only they would be faithful and obedient and use those ancient privileges which have always potentially belonged to humanity. Professedly religious people have before now been called a "faithless and perverse generation," and accused of lack of "faith even as a grain of mustard seed." The accusation if repeated to-day may seem over emphatic, too positive and one-sided ; but when the Prophets of old found Priests and people slack in duty, or sunk in futility, or oblivious of their high calling, they did not prophecy smooth things, they spoke in no uncertain voice, and did not hesitate to condemn whatever errors and backslidings they perceived. Nor does this modern prophetess hesitate to challenge and rebuke the National Church, and by

implication most other churches, for having lost that direct touch with the Spirit which was abundant in Biblical times, and for having slidden into what seem by comparison perfunctory and mechanical and uninspiring forms of worship.

Whether the accusation is wholly justified or not is not for me to judge. The Church claims the privilege of judging itself. An accusation is not a judgement. To sustain her accusation the authoress goes through historical parts of the Bible *seriatim*, and insists upon the strong belief in and close reliance on intercourse with a spiritual world, which are therein advocated, and the consequent favour of higher Powers as demonstrated by supernormal occurrences. However we regard these legends, whether as folklore on the one hand, or as literal truth on the other, or in some safer middle way, it cannot be denied that they flood the Bible from cover to cover, and everywhere interpenetrate that much prized Record of human evolution.

It remains to ask how the authoress has performed her task? Has she done it with due consideration for the weaker brethren? I know not. But this I know, that she has done it vigorously, enthusiastically, fearlessly, and with that driving force and repetition which Matthew Arnold saw to be necessary to make an impression on the case-hardened and preoccupied survivors of the nineteenth century.

By going straight to a prescribed mark many side-issues may be missed, and some truth and beauty

may be lost. In singleness of aim there must always be some narrowness of view, some lack of perception of other modes of presentation, some rejection of merits and virtues which seem to lie rather off the track. No work is free from defects, but in singleness of aim there is a great power, and a spear achieves a result unattainable by a broad, smooth, more subtle kind of attack. The dividing of the joints and marrow can only be accomplished by a concentrated and penetrating weapon put into action with intense determination.

The seer is not one who sees broadly, but one who sees deeply ; and minor defects of expression may be forgiven to one who contains the root of the matter and who presses towards the mark with singleness of aim and steadfastness of purpose.

Whatever faults may be found with the book, and I anticipate some fault-finding, I feel convinced that it will do good ; and I trust that the greatest minds in the Church will recognise the earnestness of the writer, and will be inclined to admit that a revival of power would accrue if Christendom opened its heart and soul more literally and directly to a perception of the manifold modes of activity capable of being employed by the Dominating and Ever-present Spirit of the Risen Lord.

I believe that such a revival is possible, though its initiation is surrounded by difficulties. The activities of lofty spirits must be manifested usually through fallible human agents ; and Divine control must be exerted by natural even though by

unrecognised and extraordinary means. Those propositions may, in general terms, be admitted ; but the study and conscious utilisation of such activities and subliminal powers are carried on at present outside all recognised Western religions. Only here and there can a learned man be found whose eyes are open to a heavenly vision. On the other hand, a Coming of the Kingdom may be heralded, not only by astronomical portents decipherable by the wise, it may be revealed also to simple people abiding in the fields in the darkness of the night ; and these unlettered folk may be favoured with a more direct and explicit revelation. For them no need of help from dangerous Kings ; straight and clear comes to them the Message, with place and time and detail in full. "Unto you, is born, this day, in the city of David, a Saviour, who is Christ the Lord." The simple hearted are by no means despicable. A religion born in a manger ought not to be turned aside by apparent crudities. A coin can be found in the dust of house-sweepings. Treasure is contained in earthen vessels. Not many noble, not many mighty are chosen. The call is to the poor and lowly. We cannot control the wind, nor set bounds to the outpouring of the Spirit.

We of the nineteenth and twentieth centuries have grown sophisticated, and as we think enlightened. Knowledge has come, but perhaps wisdom has lingered. As in the days of Eli, there is now no open vision. But the still small voice can be heard, as of old, by those whose receptive faculties are rightly

attuned. And, if only our eyes were opened, an infinite prospect expands before us.

### *Practical Considerations*

It may be asked, does anyone contend that our religious practices should revert to something more like those of the ancient Hebrews ? That, at any rate, is not my contention ; there is little sense in putting the clock back and trying to make history repeat itself. We have presumably outgrown those old subsidiary aids to worship ; we have had a higher and better and fuller and clearer revelation, and are called to worship in Spirit and in Truth. Our Church Services should have become thereby purified and vivified and renovated altogether.

Let us hope they are !

Forms of worship are one thing ; clear and practical recognition of intercourse with another order of existence is another. Whether the twain can meet, is open to discussion. They must surely be rather closely related ; and a utilisation of all relevant fact would be wise and invigorating. A large section of Clerical authority at present, however, though of course admitting ultimate survival in a higher or lower state of being, and even theoretically believing in a Communion of Saints, denies the possibility of the kind of intercourse with loved ones which we know to be possible here and now. It disbelieves in mediumship and in clairvoyance and lucidity generally ; and yet at the same time it bases itself

upon the Bible, which is full of these things, and which for certain purposes regards spiritual enquiry through human intermediaries as not only possible but commendable.

Apart, however, from all Priestly or Pastoral considerations it is certain that psychical practices which were common in old times are still feasible. And it is also true that if they are rationally and reverently conducted they bring comfort and consolation ; they assure us of persistent life and activity, as well as of an unbroken continuity of memory and affection ; they convey a certainty of present help and guidance, and a hope of further beneficent activities in the future. The knowledge that was nearly lost is now largely recovered, and mankind will hardly let it slip again.

All this is more than a justification of the study ; it should at least ensure that the human instruments, through whose God-given powers the channel of communication is kept open, should be protected, and by no manner of means persecuted or entrapped. They are delicate instruments, and require care and wisdom in handling. Like other delicate mechanisms a rude touch may put them wrong. Their fallibility as well as their weird insight are plentifully testified to throughout the Scriptures. It is mere crankiness for anyone in the least conversant with the Old Testament to deny the prevalence of clairvoyance and other psychic phenomena, and to concentrate on the one instance of that well-disposed and hospitable woman, the materialising medium of Endor, as if that

were the only example of mediumistic practices related. But many do so, and conveniently forget innumerable other instances—such as the domestic seer, Gad, through whom David sought advice in all emergencies—Naboth, Samuel, Micaiah, Balaam, and a host of others ; not to mention Elijah, Elisha, and other great prophets, powerful miracle-workers and soothsayers.

Conspicuously does the Bible maintain the constant intervention of the spiritual world in mundane affairs, the possible utilisation of special human faculties to gain access to higher intelligence, the thorough interlocking of the spiritual with material modes of existence, and in short the asserted activity of Divine agents everywhere, as testified to by supernormal occurrences.

Nevertheless, judging by their utterances, many devout people fail to realise this, so far as any practical outcome to-day is concerned. Habit I suppose makes a sufficient pair of blinkers, so that it is possible to read straight ahead, with a docile heart and a dim vision, and to think it right to decline every effort to throw light on the track, beyond immediate nasal perception. So may a hound on its trail be distressed and confused by any needless illumination of its way.

Ah but, say some, such illumination is indeed needless. We do not wish to be distracted from our daily work, we think it better to close our minds in faith, and leave what seems to be “ the next world ” alone. To have a spiritual world always

consciously in touch, would be a nuisance, it would lead to mysticism and William Law-ism, and be inappropriate for the work of the world. We wish to live in one world at a time and not admit the accessibility of any other until we must.

Well, that may be a sensible position from a worldly point of view, and for some it may be the only rational course, but it is not the advice of great religious teachers, it is not the advice of the greatest. With one consent they urge us to attend vigorously to the things of the spirit, and almost casually by comparison to things of this life, "Seek ye first . . ." "Take no thought . . ." Lose your life, if that is the way to a higher sense of reality. Counsels of perfection? Yes, but they are counsels; and how far they can be really followed, the world has not yet tried.

This I know is orthodox teaching; but the contention of the book is that much more should be orthodox. Present day illumination, if accepted and analysed, will show the same general kind of spectrum as the "Ancient Lights." If this is a fact, as it surely is, there ought to be a practical and ethical and even an ecclesiastical outcome.



## PREFACE

BY

SIR OLIVER LODGE

IGNORANCE of what are often called psychic, or more accurately metapsychic, phenomena is so thorough and wide-spread, that people can fail to perceive that the Bible, which they are so familiar with and regard with such reverence, is saturated with metapsychic or mediumistic phenomena of every kind. Even so it is possible for people to be familiar with chalk and limestone and other stratified rocks, and to use them as building material, and yet fail to perceive that these same rocks are packed with the remains of creatures akin to the living organisms which exist to-day. Anyone can point out the truth, it needs no learned Geologist to call attention to a patent fact ; and the corresponding fact anent the stratified literature we call the Bible is so conspicuous, when pointed out, that only mental blindness can ignore it and only stubbornness deny.

Unfortunately the present generation is less familiar with our wonderful Translation of the Hebrew Literature than the generation which is passing,—a loss and disability even from a literary point of view,—but still the Bible is the best known book in the language ; and among most religious bodies, and

good people in all walks of life, it is still read and revered, and sometimes treated as oracular. For such people to deny the reality of psychic phenomena is preposterous. Such phenomena may be disliked, as many of the legends in the Old Testament are instinctively disliked, but they cannot by acceptors of the Bible be consistently denied.

By those positively assured people whom it is polite to call agnostics, the historicity of such occurrences, both in the present and in the past, can be denied wholesale. For the agnostic, all beliefs and assertions about apparently supernatural occurrences belong to the region of folk lore, and are only interesting anthropologically as illustrating the recesses of the semi-savage mind, and the early stages of human development.

That is a definite position, and, up to a point, it may be respected ; but even agnostics must admit that the phenomena related of the past, and those said to occur in the present, have a strong family likeness, and in general principles must stand or fall together. If any students of tradition fail to recognise that, it can only be because they are contemptuously unacquainted with many present day occurrences.

Apart from questions of truth or falsehood, however, it is possible to admit the similarity of the statements made, and even to suppose that what has gone on for thousands of years must have some kind of reality behind it, and yet to urge, not unreasonably from an ethical point of view, that spiritual enquiry

and attempts at clairvoyance generally are undesirable. That however is a shifting of the ground,—from a question of belief or knowledge, to a question of conduct. Here, again, religious people are in a quandary, for the Scriptures clearly approve of these practices when conducted properly. They are against their wrong use, but advocate their right use, When the advice is sound, and the result beneficent, it is because a good spirit was appealed to, or was gratuitously lent a helping hand ; when the result or the advice is bad, that is because an evil spirit has put in his hoof, or is exhibiting his serpentine deceitfulness.

Moreover, a reverential attitude, with which I have much sympathy, would claim that though psychic and oracular and mediumistic and supernormal phenomena are common enough, and though in ancient times they were pressed into the service of religion, yet that this was during a period of man's infancy ; man was then groping his way in darkness among many unseen powers, and might rightly invoke the aid of good spirits, and shun with fear the evil ones. Whereas we, to whom has been vouchsafed a fuller revelation,—we who have been given more direct access to the Holy of Holies, we who have been taught that even the Deity can be touched with compassion for our infirmities, and is more ready to hear than we to pray,—we need no longer appeal to subordinate agents or messengers ; for, though we may be really dependent on their services, and although they may be powerful Agents

for whom we may be allowed to express gratitude and admiration, it is only their Master whom we should worship. Religion has outgrown the comparatively infantile period when Jehovah was regarded as a tribal God in conflict with Baal and other national deities, and when the term "god" or "devil" was applied to any kind of spirit-visitant, according to whether he was regarded as of a good or bad disposition. For the term "God" in ancient days had not the overpowering Awfulness and Majesty with which our advance in knowledge has invested it.

Yes indeed, in the light of Christianity, we have truly outgrown a great many of the religious practices which by priests and prophets were encouraged in ancient days. But that by no means proves them all unreal, nor even unedifying. That which gives place to a better may still be good: and it is a straightforward ethical question what use should still be made of the supernormal or metapsychical powers which certainly survive to this day. Are they to be ignored and suppressed? Or have they to be accepted and utilised and dealt with in a rational spirit? If they are unsuitable for purposes of religious worship,—be it so. Let us hope that Divine worship, now, is as real and vigorous and illuminating and helpful as it used to be when these aids to spiritual intercourse were in vogue.

Spiritual intercourse, however, can be of many kinds,—as various as human intercourse. The Communion of Saints is not the same as worship of the Deity, nor is it synonymous with prayer. It is

on a more human level, of friendly loving conversation, and petition, and thankfulness for love and help. And if we find that by those old methods we can still communicate with those we have loved and lost,—if we find, apart from all ecclesiastical controversies, that we are still all one family, subjects of one Lord, children of one Father, and that the episode of death is no barrier to the binding ties of affection,—then we may ethically feel justified and approved in our utilisation of this God-given power, the existence of which, though it may be denied by the ignorant and ridiculed by the profane, cannot rationally be ignored theoretically by those religious sects which uphold the Bible as their lamp and guide.

Let us come out into the open, and clear away ancestral mists, and look with larger vision at the Universe of God ; beholding it not only as a material cosmos intricately woven together in a beautiful physical system of law and order, but as interpenetrated also with mind and will and consciousness, and full of intelligences as real as we are, and as anxious to do their duty in that state of life into which they have been called by the mysterious workings of Almighty God.



# The Bible, The Church, and Psychic Science

## AUTHOR'S FOREWORD

FOR those whose psychic sense is atrophied, for those who do not believe and who do not wish to believe in the existence of spirit, soul, or an after-life, for those who reject both God and devil, this book will have no message. We are not out to give sight and hearing to those who have no eyes or ears. Our object is two-fold: (a) to remind psychic researchers that the Bible contains astounding evidence of their belief that there is, and has always been, communication between our world and the spirit-world, and that in ignoring the Bible they are ignoring a rare treasure-house of psychic experiences; and (b) to show to the Churches which found their teaching on the Bible that, according to the degree in which they value the authority of their sacred volume, must they admit divine, or at least biblical, sanction for the study of psychic phenomena—of phenomena which are exactly similar in type to those recorded in the Old and the New Testaments. We shall indeed hope to make evident the fact that, had all record of psychic phenomena been omitted from their revered Bible, there would have been no Bible for them to revere, as there would have been nothing worth recording.

If this is proved, it should be impossible for the Churches which make the Bible the basis of their

teaching any longer to condemn, when reverently conducted, that means of communication between the spirit of God and the spirit of man which has received such large measure of sanction in the book which is to them a revelation of God's Will. The Churches must then revise their attitude, now generally hostile, towards psychic research, or the world will in no uncertain fashion revise its attitude towards them.

But, in carrying out this programme, we shall not attempt to prove extrinsically either the reality of psychic phenomena or the truthfulness of Bible records ; we shall take both the Bible and the psychic phenomena as they stand to-day in the estimation of their respective advocates, hoping that intrinsic evidence will show that the two are inextricably interwoven ; that Christianity—the Christianity, that is, of the Churches—and psychic science must, to a large extent, stand or fall together, for every event of importance in the Bible is based upon psychic phenomena, and every psychic experience of to-day is paralleled by similar experiences in the Bible.

And we have ventured on this dangerous subject, not for the purpose of propaganda, either for the Church or for psychic science, but because we believe that if super-man is ever to be evolved from man, as man was evolved from sub-man, it must be by recognition of, and by development of that one factor of permanent significance which alone is independent of the cramping conditions of earthly time and of space, viz. Spirit. It was the development and the recognition of Intellect, which differentiated Man from ape, and it will be the development and the recognition of Spirit, which will raise Man beyond the stage of the human animal, which he now is, to the super-man which he might become. It is as irrelevant and

fatal to the issue at stake for Man to talk of evolution, and to found his hopes of progress on the efficacy of poor-laws, birth-control, the minimum wage, and lunatic asylums, ignoring the development of the spirit-sense, as it would have been irrelevant and fatal to the differentiation of Man from ape, had the latter repressed the intellectual instincts of the advanced anthropoidal minority, and restricted its evolutionary efforts to regulating the length of its prehensile tail.

Man is to-day so blinded with vanity at having successfully climbed the Mount of Mind and Consciousness—that he has mistaken Pisgah for the Promised Land. But the aim of Consciousness can scarcely be to make Man conscious merely of his perishable qualities; such refinement of cruelty would be a devil's plan. And from the evidences of history it seems certain that, if the present race of mankind would avoid encountering the cul-de-sac of civilization which has blocked Assyria, Babylon, Egypt, Rome, all the great nations of the past, as in turn they have triumphantly processed down the blind alley of material evolution, they must to-day, at this meeting of the cross-roads, turn aside from the broad highway of materialism, which leads to devolution, and follow the Spirit guide along the more dangerous but invigorating mountain path, which leads to evolution.

If, therefore, the Churches aspire to be the spiritual leaders of mankind, they must study scientifically, with open mind, modern phases of the new-old knowledge which is being revealed to Man to-day; and they must no longer without investigation condemn, as works of the devil, a class of phenomena which were, under specified conditions, sanctioned by God in the Bible. They must realize that, if they are to regain their position as spiritual leaders of mankind,

they must put themselves in scientific touch with modern methods of wireless communication between earth and heaven ; they must, in short, re-model themselves and become receiving stations from which they will transmit to the multitude who listen-in messages received direct from the spirit-world.

The Churches are, by their own confession, failing us to-day, and we suggest that this is largely because, though the world has passed the crudely materialistic stage which reached its apex in the Victorian era, and has advanced to a consciousness of the reality of the spirit-life, and has moreover now an intellectual foundation capable of supporting the spiritual super-structure, the Churches still insist upon a crude materialism in doctrines, rituals, and foundational beliefs, and still consider it dangerous to admit their congregations to the reality of the spirit-life, to the true communion of Saints, which remains a dead letter of a lifeless creed. The Churches thus, by forbidding all personal experience of the reality of the spirit-life, arbitrarily divide into two compartments the life of the spirit, which they say belongs to a future life, and the life of the body, which belongs to this life ; and religion, instead of being an aid to spirit-knowledge, an aid to the development of the spirit-life on earth and to preparation for the spirit life beyond, becomes a barren conformity to creeds and rituals which have no bearing either on this life or the next. The religion of the Churches to-day savours neither of earth nor of heaven ; nay more, it is a stumbling block to those who believe that God is a Spirit, and that those who worship Him, must worship Him in spirit and in truth.

If religion is ever to be anything more than a convention, a social habit, if it is to be a dynamic force, it must be presented to the world under its

won spiritual banner, as a force that is neither materialistic nor intellectual, nor a mixture of history, metaphysics, and fairy-tales, but a spiritual force. The Churches must have the courage to lift religion once for all from the material onto the spiritual plane. Mankind is stirred to greatness only by great emotions: these are spiritual. And if the Churches are to reach the hearts of men, and stir them to great deeds for the service of humanity, for the service of God's work on earth, for the furtherance of a great cosmic cause, they must build, not as now, on a foundation of decaying traditions with a veneer of metaphysics, but upon the spiritual nature of mankind. They must risk all to demonstrate the reality of spirit. They must lead men boldly out on to the No Man's Land of the spirit life, and leave the old semi-material, semi-ecclesiastical religion behind them in the trenches. As the spider throws out its silken thread into empty space, trusting to find attachment by means of laws which it does not understand, so must man reach out into infinity with his higher, that is his psychic, aspirations, and trust that they too will find foothold in the plane beyond.

As it is to-day, the Churches run with the hare and hunt with the hounds. They accept as veridical and sacred all the psychic phenomena in the Bible, but they reject as fraudulent or devilish all analogous phenomena which are taking place in their own world to-day. They must be reasonable: they cannot have it both ways. If they should find, after earnest study, that the psychic phenomena attested by psychic students to-day are fraudulent and have no foundation in fact, they must not be surprised if the world assumes that similar phenomena have never had foundation in fact. And, in this case, the Bible must

be rejected as a lying record of audacious fraudulence, and the Churches which base their teaching on the Bible must in honesty close their doors.

But if, on the other hand, the Bible, which is a continuous record of psychic manifestations, is seen to confirm in every respect the experiences of up-to-date psychic students ; if it should be demonstrated that psychic students and the Bible corroborate in every detail the experiences, each of the other, then surely the Church and earnest researchers in the occult sciences should no longer work in opposite camps, but, united by a common bond of belief in the reality of the spirit-life, should join forces and form a powerful army to fight the common enemy—materialism, and to work for the development of the spiritual nature of mankind. It is because the Churches have themselves lost the spiritual mysteries, the gnosis, the Pentecostal knowledge of the Early Church, that they to-day mistake the ceiling for the sky, the man-built roofs of their own edifices for the open vault of heaven. This spiritual knowledge they must now regain. If they would be the spiritual leaders of the world, they must satisfy themselves that the spirit-life to-day is no less a reality, a living reality, than it was in Bible days, and, if they would retain Christianity as a living force, they must restore to it its true spiritual value. Like the socialists, who have a materialized conception of politics, the Church has now a materialized conception of religion, and rejects all modern efforts at re-capturing the original psychic basis. But what would the world have known of the Christian religion, had it not been for the psychic phenomena attendant on the Resurrection and the Ascension ? Christianity had become a discredited cult, its Teacher had been ignominiously

crucified, unable apparently to save Himself from the fate of a common thief—until the glorious moment when the disciples were able *from personal experience* to preach Christ risen from the dead.

Christianity, like every other religion, was founded on psychic phenomena, which were *personal experiences* to those who spread the gospel. Had Christ's disciples been forbidden 'to dabble in spiritualism', we should have had no New Testament, no record of Christ, and of His example as to how Man triumphed over death. And, but for the psychic experience on that Damascene road of Saul the Sceptic, we should never have known of Paul the Psychic, and the world would have missed that masterpiece of exposition as to the nature of spirit and of spiritual gifts contained in his Letters to the Corinthians.

Materialism to-day is rampant because mankind has mislaid its psychic sense, has lost consciousness of its affinity with the world of spirit, and thus, in obeying only the dictates of the material senses, is, in its national as well as in its individual sins, acting logically in accordance with material laws. If men could regain consciousness of the reality of the spirit, and of the unreality of the body-life, their instincts, working on another plane, would lead them to peace and purity, away from the grosser practices of the material libertine. But the Churches, having themselves lost the spiritual essence of the religion which they teach, have substituted for this the fetishes of tradition, dogma, doctrine, and ecclesiasticism: these are made to take the place of personal spiritual experience; and the Churches will be empty, and will deserve to be empty, until once more, as in the days of Pentecost, religion becomes a direct revelation from the spirit of God to the spirits of men—a real live wire of communica-

tion between two worlds, which are in reality, like air and ether, interwoven and interdependent.

Even in the so-called material world we find that the domain of matter shrinks with every new discovery. A few years ago it would have been considered madness to assume the possibility of communication on the earth-plane except through material media, but to-day the marvels of wireless telegraphy afford us an analogy which should help to re-assure us as to the plausibility of the claim of the psychic researcher that communication with discarnate beings is a practical subject, worthy of the attention of scientists.

But now before starting on our biblical adventures, will our readers kindly remember that this book will not be a learned disquisition on the lore of the Bible or on psychic science. Our object is simply to take psychic science and the Bible as they stand to-day in the views of their respective adherents, and, in a commonsense way, to show to commonsense people that both the Old and the New Testaments are testimony to the fact that the essence of religion, of the religion of the Bible, is *Revelation*. Revelation from God to man, direct intercourse between God and his holy spirits on the other plane and the spirits of men on this plane; and that, unless we can persuade our Churches to go back to the belief of the primitive Church in this respect, the world which is crying out for revelation must go its own way independently of the Churches. The maxim that we do not grow old, but that we become old by not growing, should be considered by the

Churches. And, though psychic researchers would all admit that there are dangers attendant upon the practice of psychic science, this is no less true of every other science, when handled by the ignorant or by the fraudulent. But, as the remedy against quackery and malpractices in medicine and in surgery is not to abolish the sciences of medicine and of surgery, nor to penalize deserving practitioners, but to place these sciences under professional control, so in psychic science the remedy against fraud and devilry is not prohibition, but control in the hands of scientific experts.

Even the discussion of the subject is fraught with pitfalls, for we are confronted on all sides by prejudice, affronted sentiment, and bigotry. But "fools rush in where angels fear to tread", and we have ventured upon this discussion because we believe that the world needs religion to-day, as it has never needed it before. and that for the ordinary individual the question of religion or no religion hinges upon his power of believing or of not believing, in the reality of a future life. If there is no life beyond the grave, then "let us eat, drink, and be merry, for to-morrow we die": every man for himself and the devil take the hindmost—and he generally does, only he does not restrict himself to the hindmost.

It is consideration for his worldly future that conditions a man's worldly plans, and, if men were assured of a spiritual future beyond the grave would not consideration for that future regulate their activities? With the inevitable result that the focus of a man's interests would no longer be solely in the material world—his ideals would have a spiritual perspective, and he would inevitably be led away from the grosser interests of materialism to higher and more spiritual aspirations.

For the average man, the glimmer of hope afforded by the so-called faith of the Churches offers no more than a sporting chance of an after-life, and for this sporting chance it seems scarcely worth while to sacrifice the certainty of carnal pleasures to-day for the uncertainty of spiritual reward hereafter.

But if we can obtain positive knowledge of life beyond the grave, and practical proof of the continuity of consciousness, we can hold up our heads and know that we are not mere cursory crawlers on a grave-bound globe—we are not, as we have been called, merely bits of colloidal slime—but that the infinities of Time and Space are ours; that all our trials and troubles, all our earthly efforts, are dovetailed into a scheme in which our Will and our consciousness are potent factors, and everything we do is of permanent importance. And then, when we have assurance of man's survival of bodily death, it will seem as natural for us to study how to attune ourselves, in advance, to the conditions of the spirit-life beyond the grave, as it is natural for a traveller journeying to a distant land to study how to equip himself suitably to the conditions he is likely to encounter. There are many high-minded individuals whose conduct is kept upon a high plane by an abstract conception of right and wrong; and there are, again, others who keep within the letter of the law from fear of the police court; indeed, as far as morality is concerned, the law is to-day for most people a sufficiently restraining force; but the influence of the moral law is negative; for positive progress its effect is nugatory. Spirit-law is alone effective for spirit-progress, and the basis of all spirit law, of all religion, is belief in a future life. "If immortality be not true", said Buckle, "it matters little whether anything else be true or not." A man may say he believes in all the articles of all the creeds

under the sun, but, if he does not believe in a future life, the stars of his heaven will, sooner or later, come tumbling about his ears.

But because the modern minister of the Church has no knowledge of psychic laws, of the laws of the spirit-world, he is not in a position to make belief in a future life the basis of the religion which he teaches, and he therefore concentrates on worship, declared by many to be the basis of religion—bare and barren worship, a word which to-day savours of flattery in view of favours to come. This conception of worship as the foundation of religion reveals the priestly bias of the modern ecclesiastic. He does not understand the laws of spirit, but he understands the ordering of public worship: therefore he exalts this into a fundamental of the Christian life. The successful clergyman to-day is he who fills his Church, and the pious Christian is not he who exercises spiritual gifts for the benefit of those less spiritually endowed, but he, or—generally—she, who makes the most attendances at Church.

In one of the finest, but least known, of Ibsen's plays, *Brand*, the indomitable bigot and iconoclast, denounces in a fine scene the hollowness of the Church-worship of his people, and strikes a note which would ring true in many a Church to-day. In the supreme moment in the history of the dwellers in the narrow valley, when from far and near the whole scattered mountainside had collected to do honour to him, the donor of the most beautiful building which their contracted vision had yet beheld, Brand himself—the priest, the benefactor—suddenly realizes the nature of the compromise with which he has hitherto deluded himself. “Twice as large! Five times as large! Bah! The true Church of God has neither bound nor limit. The people must *will* with all their

might . . . the forsaking of all corrupt works before the great temple can be built. They must break peace with compromise. The spirit of compromise is Satan ! ”

Then, in the sight of the eager multitude, all hungering for a festival, a Show ; greedy to hear the rolling music of the organ, and to see the grand proportions of the wondrous Church, Brand, instead of heading a procession and sanctifying a carnival, double-locks the doors of the Church and hurls the key into the river ! Then he tells the astonished people that it is the Show only that attracts them, the sound of the organ, and the bells, the sound of their own voices in their choruses of songs and hymns, the pleasure of feeling the flame of high-sounding talk flicker through them, with its lisping and its whispering, its mock heroics, its thunders and hail stones, according to all the rules of the art.

The whole play is, indeed, a powerful fulmination against the deadness of the official Church, and its incompetency in its present sleek, self-satisfied condition, to advance religion ; that is, to assist the soul to realize its individual relationship to God.

Brand perishes in an avalanche ; the pretty Provost with his deities of convention and compromise lives on in our Church to-day ; with the result that the Church is mainly a society for the promotion of public worship. As a society for the advancement of spiritual knowledge, for instruction in spiritual values and the inter-action of the moral, psychical, and spiritual laws of life, the Church is worse than useless, for it spurns all attempts to bridge, by means of the psychic sense, the gulf between the physical and the spiritual.

Again, because the Churches have no knowledge of the psychic laws concerning materialization,

dematerialization, levitation, etc., they can give no intelligible explanation of Christ's Resurrection, subsequent appearances, and Ascension ; and these events are, for the multitude, obscured in a mist of improbable miracle. The doctrine of the Resurrection of the body, still affirmed in the creeds of the Church, gives rise to grotesque pictures of the Ascension, and all difficulties and incongruities are explained as essential elements of a unique and incomprehensible miracle, in which we must believe, through faith.

Then again, though the Churches do not understand Life, which is a spiritual force, they are at home with Death, which is of the earth, earthy ; and so they dwell with morbid insistence upon the Crucifixion. And at every turn we meet the melancholy picture of the Crucified Christ—the tortured Head, the bleeding Hands and Feet, the gaping Side. And, as though still further to concentrate attention on the death scene, the Church imposes the Jewish doctrines of sacrifice and of vicarious atonement, the heathen superstition of the efficacy of sacrifice—in which blood, generally the blood of goats and rams, must be shed as a peace offering to an affronted God—and of the equally heathen doctrine of vicarious atonement—not At-one-ment—with its assumption that the death of one—could save all men from their sins.

By concentrating unduly on the Death and the Crucifixion, the Churches thus mistake the means for the end, for these were only the preliminary to the crowning object of Christ's mission, which was to prove, by His Resurrection and Ascension, the truth of a future life for all men. "I came", said Christ, "to do the Will of Him that sent me : and I know that His commandment is Eternal Life"—to preach and to prove eternal life. And how unconvincing to

modern minds is this conception of vicarious atonement, lingering like a flaming cloud long after the sun of heathenism has set !

It is all too materialistic and illogical. For if Christ died to save us from our sins, are we not saved without more ado ? And if we are only saved on condition, as we are told, that we believe that He died for this purpose, then the majority of mankind are not saved, and then religion is a failure, and Christ's Death has been in vain. But if Christ died to prove, by His Resurrection and Ascension, the glorious truth of the after-life—as Paul and the disciples and the Early Church believed—then let us set to work and examine scientifically the data which contributed to this early Christian belief, data which were convincing to those upon the spot, and see if these can be corroborated by phenomena with which we can experiment to-day.

If we could treat the Resurrection and the Ascension of Christ, not as isolated events occurring to a unique personage, on account of His uniqueness, but as phenomena to be placed in the category of verifiable events : if the Communion of Saints—the Communion, that is, of holy spirits who have left this earth with spirits still upon the earth who are aspiring to be holy—could once more become a living article of belief, and the life everlasting be regarded as of old, as the natural corollary of man's survival of bodily death, religion would once more become a living reality, removed for ever from the foggy atmosphere of faith, into the clear light of certain knowledge.

For the faith of the ordinary Church-goer to-day is at best an attenuated article : he has faith in the faith of his teachers, who have faith in the doctrines and traditions of those who received the faith from

those to whom it—whatever is left of it by this time—was originally revealed.

But faith, founded on hearsay, is credulity, and credulity in one direction leads to incredulity in others ; and credulity and incredulity in combination are the parents of every evil under the sun. The age for the credulity required by the Churches has gone for ever ; the age of blind faith, of faith as a virtue in itself, has passed. The world needs knowledge, and knowledge is available if we can find the key.

But what is faith ? It is important here to define our understanding of the word, as faith is one of those abstract terms which, having been let loose in an ignorant world, is responsible for ideological errors which have had far-reaching and fatal results.

*Hebrews XI, v. 1]* Now in our dictionaries faith is defined as “ trust in what is declared by another, without other evidence ”, and here lies the root of all the trouble. For this definition describes the credulity which passes for faith in the Churches—the faith which leads to a cul-de-sac—but it does not describe faith as understood in the Scriptures. Indeed the interpretation given to the word faith in the Scriptures is the very antithesis of the Church and dictionary definition. In the Scriptures faith is described, not as trust without evidence, but as “ *assurance* of things hoped for, the *proving* of things not seen ”. Now the only way of proving things that are not seen by the ordinary eye is by means of the psychic faculty. And the author of this letter to the Hebrews—was it Priscilla ? — anxious that there should be no mistake as to the meaning of a word of such importance, gives us a string of illustrations of what faith means, from examples in the Old Testament ; and from these it is clear that faith is regarded as that condition of mind which is essential as a preliminary

to psychic experience, to manifestation of psychic power, to knowledge on matters concerned with the spirit-world ; and the nearest analogue to the faith illustrated in the examples here set forth is conveyed by the words, the psychic sense or psychic faculty.

*Hebrew XI, v. 3]* We are, for instance, told that it is " by faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear." This shows a knowledge of what is, if it is truth, a psychic truth ; namely that the worlds were not framed out of physical substance, but were in some way " thought-creations " or materializations of the thoughts of God. This may or may not be a true interpretation of the mode of creation, but it is at least a psychic interpretation, and can have been conveyed to Priscilla, who is supposed to have written the book of Hebrews, only by psychic means, by that which Priscilla here calls faith.

*Hebrews XI, v. 4]* Again it was " by faith Abel offered unto God a more excellent sacrifice than Cain . . . and through faith he being dead, yet speaketh ". Now the virtue of Abel's sacrifice consisted, not in the nature of the sacrifice—sheep were not necessarily more acceptable than fruits—but in the fact, probably, that Abel was more psychical than Cain, and took occasion at these sacrifices to get in personal touch with the spirit to whom the sacrifice was offered. And this view seems to be confirmed by the concluding words, for it could certainly have been only by psychic means, and not by faith, as the dictionary defines it, that one who was dead could speak with those who are still living.

*Hebrews XI, v. 5]* " By faith Enoch was translated that he should not see death." Now no amount of placid faith, unaccompanied by psychic power, would

suffice to dematerialize a human body. It was because Enoch possessed to a remarkable degree the psychic faculty, here called faith, that he was able, like Elijah and the great protagonist of the New Testament to give an example of one of the rarer psychic manifestations.

*Hebrews XI, v. 7]* "It was by faith that Noah was warned of God concerning things not seen as yet, and prepared an ark for the saving of his house." But the Church-goer's faith in God would scarcely have been able to warn Noah of the unprecedented catastrophe which was about to occur, nor would it have put into his head a practical way of escape. Noah must have received the warning by means of his psychic faculties—clairaudience, or clairvoyance—and he was wise enough to accept the manifestation as veridical. It was therefore by means of his psychic faculty that Noah was warned of God.

*Hebrews XI, v. 8]* It was "by faith Abraham when he was called, obeyed to go unto a place which he was to receive for an inheritance." Now Abraham had no need of faith in God; he saw with his own eyes Him whom he called God, and heard with his own ears the command which was psychically conveyed, that he was to leave his own land, and go to another of which he would be told.

*Hebrews XI, v. 11]* "By faith even Sarah herself received power to conceive seed when she was past age." Now it was certainly not by faith in God, that Sarah obtained the power here mentioned, for she laughed when she heard the message, which was conveyed by pyschic means.

*Hebrews XI, v. 20]* "By faith Isaac blessed Jacob and Esau even concerning things to come." Application of the dictionary interpretation of the word faith, would here be grotesque. It was by clairvoy-

ance, a psychic gift, that Isaac was enabled to prophesy concerning the future of Jacob, and of Esau, and concerning things to come.

*Hebrews XI, v. 21]* "By faith Jacob when he was a-dying blessed each of the sons of Joseph." Here again, mere faith in God would not have enabled Jacob to foretell, as he did on this occasion, the future of the sons of Joseph. Clairvoyance, and the psychic faculty were responsible for this.

*Hebrews XI, v. 22]* And the same applies to the "faith" by which "Joseph when his end was nigh made mention of the departure of the children of Israel." Unless by faith, we here understand clairvoyance and the psychic faculty, there is no sense in these words.

*Hebrews XI, v. 23]* "By faith Moses when he was born was hid three months by his parents, because they saw he was a goodly child: and they were not afraid of the King's commandment." Which means that the parents of Moses probably recognized that there was something unusual, something psychic, about Moses—as recorded by tradition—and they thus had confidence that Pharaoh's murderous command would be, in Moses' case, evaded. Or they were warned by message, psychically conveyed from the spirit-world, how to save the child, and thus they had no fear of Pharaoh.

*Hebrews XI, v. 27]* "By Faith Moses forsook Egypt, not fearing the wrath of the King: for he endured as seeing him who was invisible." Nothing could be clearer than the reference here to the psychic gift by which alone Moses could see Him who was invisible to the physical eye.

*Hebrews XI, v. 29]* "By faith the children of Israel passed through the Red Sea as by dry land." We must be practical and realize that unless Moses had

possessed the psychic faculty which enabled him to get in touch with the spirit world, whence came the power to operate in ways that are to us super-normal, though not supernatural, all the faith in the world would not have given him the knowledge as to when and where he could safely pass through the bed of the sea.

*Hebrews XI, v. 30]* "By faith the walls of Jericho fell down after they had been compassed about seven days." It is obvious that this does not mean that the walls of Jericho had "faith in God". The faith referred to is the psychic faculty of Joshua which enabled him to hear and to see, by clairaudience and by clairvoyance, the angel with drawn sword, who told him how the walls of the city could be shattered if he operated in accordance with a law of accoustics with which we are not to-day familiar—a law which required that the blast with the ram's horns, the blowing of the trumpets, and the shouts of the people, should all be in unison.

*Hebrews XI, v. 32]* The supposition that in all these cases, by the word faith, the psychic faculty is meant is further shown by the thirty-second verse which says: "And what shall I say more? For the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David, and Samuel, and the prophets, *a great cloud of witnesses who compass us about*, who through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection." For we read that it was "through their faith that these all had witness borne of them". Is it not then clear that the witness was borne to them by means of the signs and wonders,

and that these were manifested, not because the individuals here named "trusted in what was declared by another without further evidence", but because they all, without exception as we shall see, possessed the psychic gift, and were in personal touch with spirits who intervened on their behalf, and who brought into evidence the wonder-working powers of the spirit-world.

And so we come back to the definition of faith with which we started, namely that in the Bible, faith is a condition of mind which is essential for the manifestation of psychic phenomena, for the acquirement of knowledge of the spirit-world, that it involves a recognition of the psychic sense, and that it is successful in moving mountains only because of the power of the spirit which is psychically conveyed to those who have this faith. Psychic researchers can then agree with the Church as to the necessity for faith, but the Church must, in its interpretation of the word, revert to the meaning that is clearly conveyed in this letter to the Hebrews.

For to those who cannot accept without further evidence the authoritative statements of the Churches as to creeds, doctrines, and verbal inspiration, faith is for many people to-day impossible. Hence, as it must be blind faith, *aliter* credulity, or nothing, it ends by being nothing; and the importance of such faith has been so insisted on by the Churches that the fact of having faith has come to be considered as a virtue in itself. And the more faith, the more virtue, till we arrive at the stage reached by those who declare that it is wicked of psychic students to try and prove that there is an after-life, as that would deprive us of our *faith* in the after life; and faith is a valuable Christian virtue.

These are also the people who insist upon the

necessity of having faith in the verbal inspiration of the Bible, because, though as they acknowledge difficulties present themselves, if there were not difficulties there would be no virtue in having faith. Surely it is time that the Churches realized that the age for this kind of faith, of blind faith, of faith as a virtue in itself, has gone for ever. The faith required by the Churches is the makeshift of those who accept religion at second or at third hand. The world to-day needs knowledge, first-hand knowledge ; knowledge which is the guerdon of those to whom religion is a personal revelation ; it needs that knowledge to which faith is only the preliminary—knowledge in spiritual matters, as well as in material, and for this we must boldly go to the fountain head of revelations.

It is because the Church has lost its psychic sense that it has descended to this makeshift interpretation of the precious quality of faith. But this same condition of mind, this same faith, which was in the Prophets essential to their acquisition of spiritual knowledge and of psychic power, is to-day essential for the renewal of knowledge of God's laws, of the laws of the spirit-world which it is the aim of psychic researchers to effectuate.

*Luke XI, v. 52]* Psychic scientists believe that faith—in the Bible interpretation of the word—is the one and only key of spiritual knowledge. Was it not, indeed, that key referred to by Christ, when he upbraided the lawyers ? He had reproached them with loading the people with burdens of laws and traditions grievous to be borne, and with building the sepulchres of the prophets—that is, entombing all that was psychic, and acquiescing in the persecution and annihilation of those who had the prophetic, the psychic, sense :—and he concluded with these mordaunt words : “ Woe unto you, lawyers ! For ye have taken away

the key of knowledge." It is this key of knowledge, which psychic scientists are earnestly seeking to recover, and this book is written in the humble hope that, by throwing a light on the deep knowledge of spiritual laws evinced throughout the Bible, a common platform may be provided for the re-union of two armies of spiritual workers now, too often, hostile towards each other. And whilst psychic students will discover sacred or, at any rate Biblical sanction for their beliefs, the Church, and those who believe in the sacredness of the Bible, will come to realize that there is sacred, or at least Biblical, sanction for modern psychic manifestations which tally in every respect with those recorded in their own divine volume.

But to-day those who preach faith, *aliter* credulity, in one direction, are themselves the most incredulous in other directions. They exhibit a presumptuous scepticism that rejects facts without examination of their truth, a condition of mind which is, as Humboldt declared, "more injurious than unquestioning credulity". To-day the greatest sceptics are the clergy, who, though they insist on our believing in a continuous revelation from God to Man, as recorded in the Bible from the time of Adam to that of Christ, yet deny the possibility of analogous revelations to-day. They would have us believe that since the time of Christ the voice of God has been silenced, and that Satan only can make himself heard. God has shut Himself up in His Heaven, and has left us to the tender mercies of the devil—and the clergy.

But this incredulity concerning the possibility of modern revelations is, again, largely due to the Churches' ignorance of psychic laws. They have an imperfect acquaintance with methods of revelation, and a false idea of what constitutes the inspiration of the Bible. For what do most people understand

by the "inspiration of the Bible?" Why have we been taught to speak of this book with bated breath? Why is the verbal inspiration of the Bible a fetish with most Church people? Have we, or has the Church, ever troubled to ascertain where lies the inspiration, and what it is that constitutes, for those who reverence it, the spiritual value of this book? It is evident that it is not the Bible as a compilation, as a book in itself, that is inspired; for various portions have, from time to time, been rejected as spurious even by the Churches.

But, first of all, what is inspiration, and what can commonsense people understand by the phrase "inspiration of the Bible?" The dictionary defines inspiration as "the divine influence by which the sacred writers are instructed". Now this obviously means, if it means anything at all, that it was the authors of the books of the Bible who were divinely influenced, that it was upon the authors that the inspiration fell. And this is what is generally understood by the inspiration of the Bible. Nine out of ten people have been brought up to believe that the pens of those who wrote the Bible were directly guided by divine influence.

Now we here make bold to say that this dictionary-definition, together with the popular tradition to which the definition panders, is wrong, and that this wrongness is not only responsible for much misunderstanding as to the true, the intrinsic value of the Bible, but that it is responsible also for much agnosticism. Apart from the fact that it is difficult to see how, if the Scriptures are a record of historical events, they can also be inspired, is it not clear that, when you assume divine influence in the recording of certain facts, you assume infallibility, and then, when the infallibility breaks down, the whole case collapses?

If it is essential to our status as Christians and as members of the Churches to believe implicitly the literal truth of every word of what is written in the Bible, we must either believe that the laws of the Universe suffered of old, occasional dislocation, in arbitrary fashion, as for instance, when Jonah remained unharmed for three days in the belly of a whale, or we must assume ignorance, or incorrect information on the part of the recorders of such feats.

Now, though there are many laws of nature which we do not yet understand, and though there are many occurrences which are doubtless in conformity with these unknown laws, we know that no breach of the laws which we do understand has ever occurred, and that it would be absurd to assume that in defiance of all the laws of—is it gastronomy?—Jonah could have remained for three days, not only undigested, but unsuffocated, in the stomach of the whale? We must, therefore, assume that the recorder of this fact was either ignorant or misinformed, and with this assumption the whole case for divine inspiration on the part of the author of the story collapses.

But, as it would be foolish to deny that there is inspiration in this great book of world-wide spiritual influence, plenty of it, we must look elsewhere for the inspiration. And a little study of psychic science soon shows us where this lies, and we discover that the inspiration came, not to those who wrote the Bible, *but to those about whom the Bible was written.* It is extraordinary that this misconception as to the inspiration of the Bible should be so general; it is probably only to be accounted for by the fact that knowledge of, and sympathy with, psychic laws has so effectively been countered by those in authority that to-day, amongst those who read their “inspired” book, there are only a few who know enough of the

laws of the spirit-world to understand the literal meaning of inspirational phenomena, and to realize that, if inspiration means, as common sense dictates, direct communication from God to Man, that the inspiration came, not to those who wrote the Bible, but, in very real fashion, to those about whom the Bible was written.

In the Old Testament, for instance, we have no proof that those who wrote the stories of Abraham, Moses, David, Saul, Solomon, Elijah, etc., were in any way inspired ; they merely record, as a rule without comment, events that happened to the central figures of the dramas they describe. We have no more evidence of the inspiration of these recorders than we have of the inspiration of Macaulay, Hume, or Gibbon, when they wrote their histories. The inspiration came direct to Abraham, Moses, David, Saul, Solomon, Elijah, etc., who were inspired by the direct voice of God, and by visions of His holy spirits, and the only reason why the recorders of these events thought them worth recording was because they believed that these central figures, Abraham, Moses, David, etc., were divinely influenced—were, in short, inspired by God, or by spirits sent by God. No inspiration was needed to record facts which were common knowledge at the time of writing. To transfer the inspiration from the recipients of divine favour to the mere recorders of events, which they, the recorders, believed to be historical, is to put the shoe of inspiration on the wrong foot. It is misleading, both to those who would gladly find inspiration in the Bible but who are unable to find it in the mere record of events which in the Old Testament are sometimes inaccurate and often unsavoury, and to those who have not enough knowledge of psychic laws to discern for themselves the true source of inspiration.

Is it not obvious that where, as in the books of Leviticus and of Joshua, almost every chapter or fresh paragraph begins with the words "And the Lord spake unto Moses", or "And the Lord spake unto Joshua", it is Moses and Joshua who were inspired by God, and not the person who merely recorded the fact? It is of importance to realize this at the outset, for it is because of this erroneous insistence on the divine inspiration of the authors of the Bible that we have been blinded to the scope, the reality, the true character of the inspiration with which every page of the Bible is instinct. We have not been able to see the forest for the trees, and thus we have lost the occult value of God's revelations which were made to the Jewish race by means of the central figures in the Old Testament, and to the world at large through Christ and His disciples in the New Testament.

We have lost sight of what seems to us now to have been the great object of God's revelations to the Jewish seers, prophets, or mediums. For, as the Bible boldly affirms, God deliberately, through men possessed of the necessary psychic faculties, made use of psychic signs and wonders as a means of proving to mankind, the nature and power of spirit, and the reality of the spirit-life.

Many beautiful and instructive stories in the Old Testament are to-day disregarded, or are taught without the explanations which alone could give them meaning, because those who teach the Bible are ignorant of the laws of psychic phenomena. And boys and girls, when they reach the age of reasoning intelligence, having no clue to the operation of the psychic phenomena which constitute the major portion of the Old Testament, discard it all as unintelligible, improbable and fictitious. Without the

mental equipment essential for appreciation of the psychic meaning of the Old Testament tales, what spiritual help has anyone ever derived from reading the stories of the wickednesses of some of God's favourites, of Jacob, of David, and of Saul, for instance, stories which one hesitates to-day to tell to children.

For the value of the Old Testament lies, as we can now see, not at all in its moral teaching but in its psychic bearing on life in general. The moral value of the Old Testament is infinitesimal, but its psychic value is immense. We thus find that the value of the Old Testament lies outside the range of morals and of history, and that its inspiration is contained, not in the examples set us in the lives of the central figures—Heaven forbid!—nor in the pens of those who record the stories of these lives, but in the psychic experiences which brought these central figures in close touch with God and with the spirit world.

If Abraham had only had faith in God, in the Churches' interpretation of the term, we should probably never have heard of him. It was because he was psychic, and because, by means of his psychic faculties he acquired, not faith in God, but knowledge of God and of God's spirit laws, that God used him as a vehicle for the propagation of the knowledge that there is God, spirit, and an after-life. The same may be said of Isaac, Jacob, Joseph, Moses, Aaron, Joshua. But for the record of the histories of these men, there would have been no Pentateuch, and—and here is the point which we must emphasize—the history of these men is from start to finish, as we shall see, the record of spirit-revelations from God and from His chosen spirits to men who were selected because they were by nature seers, prophets, or as we to-day should call them mediums—men who were selected, not

because they were more virtuous than other men, but because they were more psychical.

God, the spirit, can communicate with Man, can reveal himself to Man, only by spirit-means, and the inspiration of the Old Testament is to be found in the continuous succession of direct revelations from the Spirit of God, or from His chosen spirits, to the spirits of mediums selected for the purpose. And for psychic scientists a further interest lies in the fact that these revelations from God to Man were all made by means of the very same psychic phenomena, clairaudience, clairvoyance, levitations, spirit-writing, trance and visions, with which psychic researchers are to-day familiar.

We may say without exaggeration that, had there been no mediums in the Hebrew race, no men capable of receiving spirit communications, there would have been no Old Testament. But for their psychic gifts, clairvoyance, clairaudience, and so forth, Abraham, Isaac, Jacob, Moses, Aaron, Joshua, Samuel, David, Saul, Solomon, Isaiah, Ezekiel, Elijah, Elisha, all the familiar heroes of our childhood days, would have remained forever in the outer wilderness of obscurity.

But this would have been an irreparable loss, for, though the history of every nation, from the earliest times till now, is replete with records of psychic phenomena, from which the truth of man's survival of bodily death, might, or could and should, be deduced, the Bible has this unique value that, whereas psychic phenomena have been by the authorities in most countries and in most ages condemned, as proceeding from the devil, and their usefulness as a scientific means of studying possibilities for spiritual evolution has been ignored, the Bible boldly proclaims that God Himself makes use of the psychic faculties of Man, to convey to the world a knowledge

of the blessed truth of the existence of a spirit-God, of the dual nature of man, and of a spirit-life for man beyond the grave.

And, doubtless, one of the reasons why so much reverence has attached itself to the record of the psychic experiences contained in the Bible is to be found in the fact that though there are plenty of other books which contain records of psychic phenomena, the Bible is unique in that it alone boldly proclaims that it was God Himself who authorized, and who even, under certain prescribed conditions, initiated between the spirit-world and this world, psychic methods of communication—methods which to-day are condemned as works of the devil.

Hence the irrelevance of the argument that God does not wish us to study psychic science. On the contrary, the Bible boldly affirms that, through His chosen mediums, through men possessed of the necessary psychic faculties, God deliberately made use of psychic signs and wonders as a means of proving to mankind the nature and power of spirit, and the reality of the spirit-life. And we shall on the one hand never appreciate the Bible, and we shall on the other hand never do justice to psychic researchers, until we recognize that all genuine psychic phenomena, in whatever age of the history of the world they may appear, are, when reverently approached, revelations of a divine purpose from the spirit of God to the spirit of Man: this it is, and this alone, which has given the Bible its value.

And so the educational value of the Old Testament is to be found, not in the material acts and doings of the Hebrew heroes, not in the lives they led, for these were often of a most unedifying and disreputable character; but in the fact that, though they often misunderstood the messages or were not always

careful enough to try the spirits whether they were of God, yet on the whole they did get in touch, by means of their psychic faculties, with Heaven-sent spirits, and did pass on to the world the great message that there is a God, and that there is a future life.

And does it not seem that the Bible, as a book of inspirational value, must stand or fall according to the genuineness, or otherwise of modern psychic phenomena? If we are convinced of the genuineness of such phenomena—and it is our bounden duty to become convinced one way or the other—and if we then find that the phenomena in the Bible follow in almost every detail the same familiar lines as the manifestations with which we are familiar to-day, and that they can be tested by the same familiar tests, we may surely believe that the true value of the Bible lies, not in the infallibility of the people who compiled the records, but in the psychic experiences of those about whom the authors wrote.

The true spiritual value of the Bible would then for the first time be revealed, and both psychic researchers and the Church would recognize that they are in possession of a divinely sanctioned book of authority upon psychical laws. The difficulty of believing in the Bible and in the religion of the Churches has been that we have been told that we must believe in events which, if they only occurred two thousand or three thousand years ago and do not occur to-day, are unverifiable. There is, however, no difficulty in believing in the possibility of these events, if, as we think, they are linked up in a continuous chain of psychic revelations which have been vouchsafed from the beginning of Man's history.

The authorities in all countries and in all ages have committed this grievous blunder, that, instead of making use of the psychic sense of Man in a holy quest after spiritual knowledge, and sanctifying and

isolating this sense, as God commanded Moses and Aaron for the service of the Sanctuary, they have ignored the spiritual value of Man's sixth sense, they have either literally burnt it out, or they have allowed it to run riot uncontrolled, till, when the inevitable degeneracy set in, they have anathematized alike the pure and the impure, they have thrown away the baby with the bath-water, and, by making the exercise of this great gift a police-court offence, they have dragged in the mire and trodden under foot God's most precious gift to Man—his sole means of communication with the plane of life beyond, his sole means of ascertaining the Will of God concerning his conduct in this life and his future in the world to come.

When we go to a far country on this earth, we take every pains to discover from those who live there how best to prepare ourselves for the new conditions which will prevail. If spoken and written speech were denied to us, we should be in sorry plight, for we might go to the tropics equipped with furs and to the polar regions with solar topees. Yet those responsible for the welfare of our souls refuse to let us make use of the souls' means of communication with the denizens of the world to which they tell us we must journey, and the result is that most of us make the journey totally unprepared.

It would seem as though those in civil and those in ecclesiastical authority dare not, or will not, face this question of the after-life. But we are no longer children ; we have reached a stage of consciousness when we should be capable of assimilating and of absorbing without danger to sanity a knowledge of the super-conscious. If this subject is not boldly faced, now while the heart of the world is aching for assurance of an after-life, and when eagerness to be in touch with beloved ones who have passed is on a

scale that has never before been equalled, mankind, disillusioned as to this world, and sceptical as to the next, may literally commit suicide, and thus possibly share the fate of the inhabitants of Atlantis. For, owing to lack of leadership along the spiritual paths, men are making use of their developed consciousness and of their accumulated knowledge of the physical properties of nature, chiefly for purposes of destruction. According to materialistic doctrines, knowledge is power, power is force—brute force—and brute force is useful only for purposes of destruction.

Of old, the activities of men were all absorbed in the difficult art of living, of procuring the means of sustaining life. To-day this is made comparatively easy ; there is, therefore, a superabundant activity on the earth, and, unless this is employed in creative, rather than, as now, in destructive work, Man as a race is doomed to disappear. Therefore it behoves us now, more than at any other time in the history of the world, to turn our thoughts from the material to the spiritual forces. Let every man prove for himself, earnestly and reverently, if spirit exists ; let him not rest content till he has proved it one way or the other ; then, if, as we believe, it shall be proved to be a reality, let the guardianship of this knowledge be placed in competent hands, and be directed towards the preservation of the spiritual, which means also the physical welfare of the race.

Is there, or is there not, a spirit-life ? Never did a question more urgently need investigation than this ; never did research need to be more delicately, more scientifically, handled. If there is not a spirit-life, then we might as well close our Churches, suppress the League of Nations, re-admit the German principle that Might is Right, and as a race be doomed to extinction by the devilries of our mechanical inventions.

But if there is a spirit-life, it is with us now, not in some remote future, but here and now, in the midst of us, all around us ; and as it has proved possible by means of science for men to put themselves in touch with their fellows on continents which are separated by thousands of miles of land and ocean, and to regulate such intercourse, so it should be possible by means of psychic science to discover the laws controlling psychic communication between two worlds which are not separated by thousands of miles of land and ocean, but which, if they both exist, are interlocked and inter-dependent.

The superstition that science and religion are antagonistic to each other must, and could then, be abandoned, for, if belief in a future life were proved to be scientifically justified, religion would no longer be merely "morality touched with emotion" ; it would be a fascinating science, a science of life, of eternal life, a science which, by showing us conditions of life in the world to come, would teach us how to attune ourselves on the earth-plane, to the greater cosmic consciousness which we shall encounter in the life beyond the grave.

*Luke I, v. 70]* In conclusion, then, we shall hope to show from our brief study of some of the books of the Bible that the pivotal feature of religion is not ecclesiasticism or sacerdotalism, but Revelation, revelation from God or from His holy spirits to Man : that "God has always spoken by the mouth of His holy prophets which have been since the world began," and that, if He is not speaking to-day, it is because the Churches have "killed the prophets, and have stoned them that were sent to them". [*Matthew XXIII, v. 37*].

## NOTE ON THE NAMES LORD, GOD, AND LORD GOD

Much of the value of the Old Testament revelations is lost, owing to mental confusion caused by the erroneous designation given by the translators to the manifesting spirits, who are indiscriminately termed the Lord, God, the Lord God, or angel. Ewald, in his *History of Israel* explains that to the Hebrews the Divine Name Jahveh (pronounced Yahveh) was too sacred to be used in common converse and in literature, and that they therefore substituted for it the word "Adonai", which we have translated in our Bibles as the Lord, or as God, or, sometimes still more absurdly, as the Lord God, with disastrous result. For Jahveh is a proper name, and was as strictly a personal name of the spirit which chiefly manifested in the Old Testament as were Jupiter, Mars, and Saturn, the personal names of the heathen deities. "Lord" is a mere title, and conveys no sense of individuality; it might be, as it often was, applied equally to many beings, both human and divine. It entails, therefore, frequent confusion in the Old Testament, where its use causes ambiguity, as to whether Jahveh or some other spirit is manifesting; and also in the New Testament, where in the epistles, it is often doubtful whether God or Christ was meant.

From the psychic scientists' point of view there is no reason to suppose that the revelations always came direct from the Supreme Spirit, whether he was Jahveh or another, and very obviously the com-

munications often suggested an atmosphere that was certainly not at all divine, as when the Lord ordered Saul to slay the Amalekites hip and thigh, and to leave neither women nor children alive ; or when the Lord, having just elaborately prepared Moses for his great mission of rescuing the children of Israel from Egyptian bondage, tried to slay him in the lodging house just after he had started on his work.

According to our modern notions of the extent of the Universe, we cannot suppose that the Supreme Deity would have time personally to superintend the conversion of a walking-stick into a serpent, or the healing of boils, etc. For these minor purposes, holy angels acquainted with God's Will would probably be employed. But the translators, who had lost the intimate knowledge of the spirit-life, formerly a common possession, assumed that, because there was only one God, there was only one communicating spirit ; hence much of the disrepute into which God has fallen, through no fault of His own ; and no doubt from the moment that the Great Spirit who had appeared to Abraham, Isaac, and Jacob, and had shown them His spirit power and influence, gave his name to Moses as Jahveh, it was convenient for all concerned—recipients of the messages, recorders, and translators—to give a common title to every spirit-messenger, irrespective of whether he were of high or of low degree.

For general convenience, the Hebrews attributed all the psychic manifestations to Jahveh, and when, to preserve the sanctity of the term, Adonai was substituted, the translators, partly from ignorance of psychic possibilities, and partly for convenience, followed the Hebrew lead : they assumed that Adonai was the sole manifesting spirit, and they translated Adonai alternatively by the words "the Lord" or

"God" or, more grotesquely still, "the Lord God". In this book these latter terms will be preserved, as on the whole less misleading than Ewald's preference for the general use of Jahveh; for, though Ewald is learned enough in many subjects, he probably was not learned in psychic science, and he may even have, himself, assumed that, throughout the Bible it was always the same spirit Jahveh, who appeared.

It must, however, throughout this book be remembered that, when these appellations are employed in conformity with the Bible text, they will not necessarily refer to the Beings known to us to-day as God or the Lord God, and most certainly they will not refer to Christ, who, because He is known to us as the Lord, is assumed by the ignorant to be the same Lord referred to throughout the Old Testament. We shall assume that these appellations are in the Bible generally synonymous with angel, or, in modern language, spirit. There are, presumably, spirits of all degrees of virtue and of vice on the other plane, as there are men of all degrees of virtue and of vice on the earth; and the communicating spirits of the Old Testament, though referred to as "the Lord", as "God", and as "the Lord God", were of varying degree in spiritual evolution.

But if we assume that the purpose of the psychic revelations in the Old Testament was to prove to the world, through the best available psychics of a psychic race, the truth that there is spirit and a life beyond the grave, we shall probably be justified in assuming that the revelations to Abraham, Isaac, Jacob, Moses, Joshua, Elijah, etc., were, generally speaking, from spirits commissioned by God or the Supreme Spirit, for the purpose He had in view.

## THE SCHEME OF THE BOOK

As it is not possible in the space available to deal with the whole Bible—though it must be remembered that the whole Bible teems with psychic matter—we purpose in the Old Testament to take consecutively the books of narrative, from Genesis to the 2nd book of Chronicles inclusive, those books which are supposed to be more or less historical, and which are concerned with the early history of the Hebrew race, and to show that the well-known men and women who figure therein are only well-known on account of the psychic phenomena which influenced their lives, and that, had it not been for the psychic faculties of these persons, we should never have heard of them, and there would have been no Old Testament.

In the New Testament we shall deal with the main events recorded in the Gospels and in the Acts of the Apostles, dealing cursorily with the Epistles, and we shall try to show that the truth and the value of Christianity as a revealed religion must stand or fall with the truth of psychic phenomena, for, had there been no psychic phenomena, we should never have heard of Christ, and there would have been no New Testament, and no Christian religion.

PART I

THE OLD TESTAMENT

CHAPTER I

*Genesis IV, v. 26]* It is tempting to begin with Adam and Eve, and their psychic experiences, for even in their day we are told that "then began men to call upon the name of the Lord", or as it should be, according to Waite, "then began men to compel spirits". But this would open up vast fields of speculative questions, on subjects not strictly within our limits, and it would need a book to itself; we will therefore begin with Abraham.

ABRAHAM

*Genesis XII, v. 1]* We meet with him first, in the first verse of the twelfth chapter of Genesis, in the words, "And the Lord spake unto Abram." No explanation is given, it was taken as a matter of course, that the Lord, that is, a spirit, spoke unto Abram. Without giving a reason, and as one man talks to another, the Lord, this spirit, suddenly told Abram, an old man of 75 years of age, to leave his own country, and to go to a land that would be shown to him, where all who blessed him would be blessed, and all who cursed him would be cursed; and in Abram would all the families of the earth be blessed.

Without palaver or hesitation, recognizing at once the authority behind this extraordinary command, "so Abram went as the Lord had spoken unto him",

and he took with him Lot, his nephew, who is spoken of also as his brother, and Sarah, his wife, and all his substance, and the souls that they had gotten in Haran, and they came to Canaan.

Now when we read that the Lord spake unto Abram, and that Abram obeyed the command, we must assume that Abram heard a voice, the direct voice of the Lord, of the communicating spirit ; that he was, in fact, clairaudient, and that it was to him a very real voice, and a very real communication, or he would not have taken it seriously.

*Genesis XII, v. 7]* And when, in the seventh verse, we are told that the Lord, that is the spirit, presumably the same spirit, appeared unto Abram by the oak of Moreh, and told him that this land would be given to his seed ; and that Abram built an altar to the Lord, and that the Lord again appeared to him, we cannot but believe, if words have any meaning, that this was a real apparition of the communicating Lord or spirit, and that Abram was clairvoyant as well as clairaudient.

*Genesis XII, v. 8]* Abram then moved to a mountain on the east of Bethel, and built another altar to the Lord, and "called upon the name of the Lord". This phrase, it will be noticed, does not in the least suggest prayer, praise, or worship in the ordinary sense, but an invocation to the Spirit which was in the habit of appearing to him. For, as we have just seen, men had already begun [*Genesis IV, v. 26*] to "call upon the name of the Lord", or "to compel spirits", in accordance with the recognized procedure adopted for intercourse with the spirit world.\* And we find continually that, when Abram and others who had psychic powers were in difficulties, it was their custom to build an altar, to hold a sitting, and

\* *The Secret Doctrine in Israel*, by Waite, p. 113.

to call upon the Lord, and doubtless the smoke from the burning of the animals sacrificed afforded for the spirit useful conditions for materializing purposes.

Now we are not given to understand that there was anything which to Abram appeared to be unusual about these appearances and conversations of "the Lord". Those who recorded the facts took them for granted, as normal everyday occurrences; and, as a rule, no details are given as to the conditions for the manifestations, though dates and places are generally carefully reported. And it does not seem that Abram was selected for personal intercourse with the Lord on account of superior virtue, as we count virtue. For we have in this twelfth chapter an example of a very shabby trick which he was in the habit of playing upon his hosts when he travelled with his wife, Sarah.

*Abram's guile.* For instance, on arriving in Egypt to escape from a famine in Canaan, Abram, because he feared that Pharaoh might have a grudge against him on account of Sarah's beauty, and without taking into consideration the risks that Sarah might be running, in cowardly fashion pretended that she was his sister. Immediately Pharaoh's princes, to curry favour with their lord, marched the fair Sarah off to Pharaoh's house, and he in all innocence received her, and heaped upon Abram, as her supposed brother, sheep and oxen, he-asses and menservants—quaintly coupled together—and maidservants and she-asses. And Pharaoh was warned of the true state of affairs only by an outbreak of plagues upon his household. He does not seem to have resented his vicarious punishment, but he quickly sent Sarah back to her husband, and we can only hope that, though she lived in the good old days of meek and obedient wives, she

knew how to deal adequately with Abram on her return to the domestic tent.

*Genesis XIII*] In this chapter, after Abram and Lot had wisely parted company on account of their unwieldy flocks and herds, the Lord again spoke to Abram, and told him that his seed would be as the dust of the earth for numbers; and Abram again built altars which afforded convenient occasions for spirit manifestations.

*Genesis XV, v. 2]* *The Promise.* We are here told that the word of the Lord came unto Abram in a vision in his tent, evidently at night, when psychic conditions would be most favourable for spirit activity, telling him that He, the Lord, would be his shield and exceeding great reward. Abram was a little sceptical about this reward, as the one thing he had wanted above all else had hitherto been denied him. He had no son by his legitimate wife. So he boldly questioned the Lord as to what there was that He would be likely to give him that would be worth having, seeing that he had no direct heir; and that all his great possessions would pass to one Dammesek Eliezer? The Lord thereupon took him out from his tent into the night, and, pointing to the stars, asked him if he could count them for their number? Well—"So shall thy seed be."

*Genesis XV, v. 6]* And Abram believed in the Lord, and this was counted to him for righteousness. Now to believe in the Lord could not have meant for Abram what it means for us, namely to believe, by faith, in the existence of the Lord. To Abram, this Lord was a practical reality of everyday life. He had no need of faith in the Lord, for he saw and heard Him with his own eyes and ears. The meaning is, that Abram believed, on the evidence of his own senses, his own eyes, and his own ears, that the Lord, or a spirit

from another plane, had manifested, and that if He had power to manifest, He had power to carry out His promise. It was this belief which was counted unto him for righteousness. And well it might be, for it was some promise.

*Genesis XV, v.7]* The spirit was pleased at Abram's acceptance of the phenomenon and of the spirit's power, and, in order further to reassure him, he told him that he was the spirit who had appeared before, and had led him out of Ur of the Chaldees, to give him this land to inherit it.

*Abram's incredulity. The covenant.* But Abram, with all his firsthand evidence, was no credulous fool ; he had not faith according to the Churches' acceptation of the term, and he wanted to make sure that this promise of inheritance was not all too good to be true ; so he asked the spirit how he could know for certain that he would have so great an inheritance ? The spirit pandered to Abram's human incredulity as to the limits of super-normal power : He first told Abram to sacrifice, in the usual way, a heifer, a she-goat, a ram, a turtle dove, and a young pigeon ; then, when the sun was going down, that is at dusk, at the moment when the trance condition would be most easily induced, He put Abram " into a deep sleep," into a trance, that is—and apparently, against his will, for we are told that " an horror of great darkness fell upon him." [XV, v. 12] Then, whilst Abram was partially entranced, so that from him might be drawn the power by which the spirit would manifest, the spirit repeated the Promise as to Abram's seed, foretold correctly events covering 400 years, and made with Abram the Covenant, under conditions which would impress the Covenant upon his mind ; and, by the time the sun was set and it was dark, behold a smoking furnace, and a flaming torch that passed between the pieces,

i.e. of the divided animals. The smoking furnace and flaming torch are, presumably, psychic symbols, and it was thus in conformity with old heathen practice that the Lord, who was represented by the smoking furnace and by the flaming torch, ratified the covenant between Himself and Abram, by passing between the pieces of the sacrificial victims. The whole story is told in language which has deep meaning for those who understand something of the operation of psychic laws, but for those who are ignorant, and incredulous to boot, it reads like a book of nonsense.

## HAGAR

*Genesis XVI]* In this chapter we have the beginning of the touching story of Hagar and Ishmael, a story of which we should never have heard but for Hagar's psychic faculties, as recorded in the twenty-first as well as in the sixteenth chapters.

Sarah and Abram were much troubled at having no children, so, one day when Abram had probably made things extra unpleasant for Sarah, she, in desperation, suggested to her handmaiden Hagar that it might be better than nothing to Abram, if he and Hagar had a child. Hagar seems to have raised no objection to this quaint proposal, and the thing was safely accomplished. But, as might have been foreseen, from the moment that Hagar knew that she would be a mother, the position for Sarah became intolerable: Sarah was not a saint, but a jealous woman, and she drove Hagar out into the wilderness.

*Hagar's Clairvoyance.* There Hagar would probably have perished with her unborn child, and we should never have heard of Ishmael, but for her psychic faculty. By a fountain of water on the road to Shur, whilst in great distress, she saw, clairvoyantly, an "angel of the Lord", a spirit-form. He called her

by name, and, though he knew all about it, he asked her by the direct voice what she was doing there? She told him her trouble, and he advised her to go back to her mistress, and to submit to her; that all would eventually be well, and that she would have a son, who was to be called Ishmael, because the Lord had heard her affliction.

And Hagar, who had evidently never before had any psychic experiences, was astounded at the spirit's power of clairvoyance, and she called the name of the Lord that spake unto her: "Thou art a God that seeth"; for she said: "Have I even here looked after him that seeth me?"—meaning, of course, that here was One who knew her through and through, and yet she had not even a passing acquaintance with him.

*Genesis XVII] Prediction of Isaac's birth. Abram's clairvoyance.* The Lord appears again to Abram. The spirit first announced that He was God Almighty, and then went on to tell Abram that he and Sarah, who were childless, would be the father and mother of a multitude of nations. This was a little too much for Abram's sense of humour, for he was now 100 years old, and Sarah was 90; and he fell on his face and laughed. He then suggested that God should be practical, and let the prophecy be fulfilled through Ishmael; but the spirit saw no joke, and he definitely predicted the birth of Isaac in a year's time. Then, perhaps slightly offended at Abram's incredulity, God "left off talking with him, and went up from Abram", and it strikes us at once that this is not a description which would apply to a merely subjective illusion of Abram's imagination, or to a faked record of a séance. .

*Genesis XVIII] Abram's clairvoyant vision of three spirits.* But the Lord soon returned, and this time

he appeared unto Abram by the oaks of Mamre, as he sat in the tent door, in the heat of the day ; but, when Abram looked up again, there were three men. It is not clear whether Abram at once recognized them as spirit-visitors, but he quickly offered them every hospitality ; he literally killed the fatted calf, and stood by his guests under the tree whilst they ate (or caused the food presented to dematerialize).

*Genesis XVIII, v. 12] Sarah's incredulity and clairaudience.* And now it is Sarah's turn to be amused. The Lord, who in this episode is indifferently referred to as three men, as two men, or as the Lord, first ascertained that Sarah was in the tent, within earshot, and then announced that in due course she would have a son. Sarah was much amused at the idea, and she laughed. The Lord gently remonstrated, and repeating the words which Sarah had only had in her heart, asked why Sarah should be so incredulous ? Is anything too hard for the Lord ? Sarah, afraid, confused, and altogether disturbed, foolishly denied having laughed. But the clairvoyant spirit replied with dignity " Nay, but thou didst laugh."

The child as we know, duly arrived, and was appropriately called Isaac, which, in the Hebrew, means laughter.

*Sodom and Gomorrah.* The three men then rose and went towards Sodom, and Abram walked with them a part of the way, and, no doubt thinking of the members of his own family who were living in Sodom, he entreated the spirits to save Sodom and Gomorrah from the destruction which they had predicted must come upon these hotbeds of iniquity. The spirits finally, aware no doubt that the condition was not likely to be fulfilled, agreed to spare the towns if ten righteous men could be found therein. " And

the Lord went his way, as soon as he had left communing with Abram ; and Abram returned unto his place".

The interest of this episode lies in the fact that these appearances are obviously not mere subjective imaginings of Abram's mind : to him at least they were very real, and to the person who relates the story, they are equally real, and not at all abnormal. *Genesis XIX] Lot's clairvoyance.* In this nineteenth chapter the appearances are called angels : they are now two ; they appeared before Lot whilst he was sitting in the gate of Sodom. Luckily for him, he was clairvoyant and saw them ; he rose to meet them, and bowed himself with his face to the earth. He then offered them hospitality for the night, which they accepted only after pressure. They came to his house, and he prepared for them a feast. And this very unedifying chapter affords good evidence that in the Old Testament the central figures have been immortalized, not on account of their virtues, but because of their psychic gifts, which enabled them to make known to a deaf and blind world, to a world which was already losing its psychic sense, the existence of spirit and of a future life. For Lot and his daughters did not deserve to be saved from the fate of the other inhabitants of the cities of the plain. They owed their lives not to their virtue, but to Lot's psychic faculty. Had he not been able to see the angels, and to hear their prophecy concerning the coming fate of Sodom and Gomorrah, he and his family would have perished with the others—and it would not have been much loss.

*Genesis XX] Abram's guile ; and Abimelech's clairaudience.* Once more, and presumably for the same reason, Abram resorts to the trick of disguising Sarah as his sister. She was well over 90 years of age,

and she must have been an adept in the art of making up, for we are told that again she is conveyed to the palace of the king. This time it is Abimelech, king of Gerur, who is the victim, but fortunately for him, he is clairaudient, and in the night, he hears the voice of God, who warns him of the state of affairs, and saves the situation.

But here again, it is the psychic vision, the vision of the deceived king, that is the focussing point of the story, and it is the psychic gift of Abimelech, which thus saves from public obloquy, the reputations of the father and mother of the future multitude of nations. *Genesis XXI] Hagar and Ishmael driven out : Abram's clairaudience.* The much-talked of Isaac is born at last, and thereafter came, as was to be expected, trouble for Hagar and Ishmael. Abram made a great feast to commemorate the day of weaning, and Ishmael, foolish lad, now 14 or 15 years of age, no doubt taking the cue from some of Sarah's neighbours, mocked at his stepmother. This was more than Sarah could bear, and she immediately asked Abram to drive out Ishmael and his mother. Abram was naturally distressed at such a thought, and, as was usual with him when in difficulty, he at once got in touch with the Lord—the spirit—who told him, as it seems heartlessly, not to be troubled about the affair, but to do whatever Sarah suggested ; for, after all, it was not in Ishmael, but in Isaac, that his seed would be called. God consoled him, however, by telling him that he would also make a nation of the son of the bondwoman.

*Genesis XXI, v. 14]* So, faithful to the spirit command, but certainly with a heavy heart, Abram rose early in the morning, took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and he sent her and the boy away. Peace at any

price ! Poor Hagar and her child departed, and wandered aimlessly in the wilderness of Beersheba.

*Genesis XXI, v. 15]* *Hagar's psychic faculties.* And we should never have heard any more about the son of the bondwoman but for Hagar's psychic faculty. The water in the bottle was spent, and the child must apparently die of thirst. In despair, Hagar cast him under one of the shrubs, and sat her down over against him a good way off, as it were a bowshot from him ; for she said let me not look upon the death of the child. And she lifted up her voice and wept. Then the angel of God called to Hagar out of heaven ; clairaudiently she heard the voice, and it told her not to be afraid, for that God had heard the cry of the lad. And then her eyes were opened, and she saw clairvoyantly, a well of water ; she then filled the bottle with water, and gave the boy to drink ; his life was saved, and thenceforth God was with him.

*Genesis XXI, v. 33]* There is here a reference to the fact that at Beersheba, where Abram had made a covenant with Abimelech, he planted a tamarisk tree, and there called on the name of the Lord, the Everlasting Spirit, in accordance with the practice of invoking the spirit, in definite and appointed places, generally under the shade of big trees.

#### SACRIFICE OF ISAAC

*Genesis XXII*] This chapter tells the dramatic story of the projected sacrifice of Isaac, the child of the promise, the child of the great covenant. Much of the dramatic effect of this story is lost to us in the twentieth century, because we are generally incredulous as to the probability of such an occurrence. But, read by the light of recent discoveries in Palestine, where skeleton relics of boy and girl sacrifices have

been found, it is a piece of realistic history that makes the blood curdle.

The story is too well known to need recounting, and for our present purpose its interest lies, not in its probability, nor in its morality, nor in its historicity, but in the psychic phenomena attaching to it. For whoever wrote the story believed that Abram received the order to sacrifice Isaac by direct spirit revelation, and that at the last moment, when Abram's knife was uplifted to fulfil the command and to slay his beloved son, he was stayed by hearing clairaudiently the direct voice of "the angel of the Lord, who called to him out of Heaven", and told him that the whole thing was only a trial of faithfulness, of faithfulness in carrying out the commands of the communicating spirit.

*Abram's clairaudience.* Abram had on this occasion no vision of the angel—he heard the voice only, but it seemed so real to him that, when the spirit called him, he replied promptly: Here am I; and to Abram who had the experience, and to him who recorded it, there seemed to be nothing that needed explanation, nothing that was supernatural.

But the value of the incident to us, lies not in the example of Abram's faith in God. It is only ignorance of psychic science, and loose thinking on the part of the Churches, which have led to Abram's being held up to us as an example of faith in God—in the dictionary definition of the term. Abram did not believe in God on the statement of another without further evidence; he had no need for faith in that sense, for he had the evidence of his own eyes and ears for the existence of the spirit whom he called God. But he could justly be held up to psychic students as an example of faithfulness in carrying out, by the prosaic light of day—in carrying out even to the death—instructions received while under spirit control.

## CHAPTER II

### THE COURTSHIP OF ISAAC

*Genesis XXIV]* In this chapter we have the romantic story of how Abraham sought and found a wife for Isaac. Now the warp and woof of this whole story is psychical, and the happy ending is brought about entirely by means of Abraham's psychic and novel method of searching for a daughter-in-law.

He was anxious that Isaac should not marry any of the Canaanite girls, but that his wife should be chosen from amongst his kindred in Abraham's own old country. So he tells the comptroller, or elder of his household—his chief servant, who manages all these affairs for him—to journey to Mesopotamia, and to bring back from amongst the relations there a suitable bride for Isaac. The servant, who was evidently nervous about the undertaking, asked what he was to do if the girl should refuse to come back with him. Was he then to fetch Isaac to go with him and insist upon her coming? No, certainly not, said Abraham: on no account was Isaac to leave home. There was a much simpler way of ensuring success for the mission. The Lord, the God of Heaven, who had already done so much for Abraham, He will send His angel, or spirit, in front of the elder, and the angel will arrange everything satisfactorily.

Why, of course, the very thing. So the servant set out with ten camels laden with costly presents to attract the bride-to-be and to appease the relatives. He reached the outskirts of the city of Nahor at even-tide, and halted by the well at the time when women

go out to draw water. And there and then this trusty servant, in full confidence that the Lord, the guardian angel, the guiding spirit, had the whole matter in hand and was close by, and was sure to hear him, spoke aloud. As though speaking to a friend, he said, confidentially : Here I am, standing by this fountain, and presently the women of the city, will come to draw water. Now let it be like this ; that the girl whom you have chosen for Isaac shall be that one who, when I say " Let down your pitcher, I pray you, that I may drink ", shall reply : " Drink, and I will give thy camels drink also ". Then I shall know that you mean to show this kindness to my master.

*Rebecca.* And sure enough, before he had done speaking, there came to the well, with her pitcher upon her shoulder, a girl who at once attracted the attention of the servant. She was fair to look upon, and she went down to the fountain and filled her pitcher and came up ; whilst the servant, meanwhile, looked steadfastly on her, holding his peace, waiting to know whether the Lord had made his journey prosperous or not.

Feeling instinctively that this beautiful girl was the predestined one, the servant ran to meet her, and, in accordance with the formula agreed upon, at once said to the girl : " Give me to drink, I pray thee, a little water of thy pitcher." We can imagine in what suspense he awaited her reply, upon which depended the success of his mission and the whole fate of the future " multitude of nations ". Like raindrops falling on parched soil came Rebecca's inspired words : " Drink, my lord, and, when you have satisfied your thirst, I will draw also for your camels."

Further wonders were, however, in store, for in a minute or two the servant discovered that the girl

not only was of Abraham's kindred, but that she was Isaac's very own cousin, Rebecca. Then the servant "bowed his head and worshipped the Lord, and blessed the Lord, the God of his master, Abraham, which had led him in the right way to take his master's brother's daughter for his son."

Rebecca accepted the presents, and took the elder to her parents' house. Here he explained his mission minutely, and with all its psychic setting, to her father Bethuel, and to her brother Laban, and he ended his story by asking them to give him a definite answer, Yes or No, to Abraham's request, that he might know whether to turn to the right hand or to the left. And, having heard how the whole affair had come about—by means of the angel—Laban and Bethuel replied with one accord: "The thing proceedeth from the Lord"—from the spirit called the Lord—"we cannot speak unto thee bad or good". [XXIV, v. 50] Here is Rebecca, take her, and let her be wife to your master's son. And so, as everybody knows, Isaac and Rebecca were married, and lived happily ever after; and who knows if marriages to-day might not be more successful, if we trusted more to guidance from the Lord, and less to physical, fanciful, and worldly considerations?

*Genesis XXV, v. 21] Rebecca's clairaudience.* But a serious hitch occurred in the carrying out of the promise of the covenant. Isaac and Rebecca had been married for twenty years and they had no children. A panic of this sort was becoming chronic in Abraham's family. But as soon as Isaac "entreated the Lord" for his wife "the Lord was entreated for her"; and before long there was a happy prospect of twins. Doctors in those days seem to have been conveniently clairvoyant too. But, even at that early stage, these twins did not get on well

together, and they gave Rebecca trouble, so "she went to enquire of the Lord", evidently in a definitely ordered manner, in conformity with an understood procedure of communication between the spirit-world and this—in a quite normal manner; and the Lord "came through" and prophesied concerning the future of the boys.

#### JACOB'S DREAM

*Genesis XXVIII]* This chapter contains the well-known incident of Jacob's dream of the ladder set up between earth and Heaven, with the angels of God ascending and descending. Above it stood the Lord, who renewed the now familiar promise as to the seed of Abraham, which should be as the dust of the earth. The episode is of interest because it not only shows that Jacob was clairvoyant and clairaudient, seeing and hearing the denizens of the other world, but that angels or spirits were not regarded as freak animals with wings, flopping in and out amongst the damp clouds, a cross between a bat and a man; but as the materialized spirits of human beings, who ascend and descend ladders much as they were wont to do on earth. To Jacob the dream was very realistic, for, when he awoke, he was afraid and said: "How dreadful is this place. Surely the Lord is here, and I knew it not. This is none other than the house of God, and this is the gate of Heaven." And he vowed to have the Lord for his God, if—and Jacob was an astute bargain-hunter—if God in return would give him food and raiment and would generally look after him. *Genesis XXXI, v. 1]* He evidently believed that his terms were accepted, for he credited the Lord with the origination of all the cunning dodges he devised, at Laban's expense, for increasing his own share of the cattle allotted to him by Laban when he wished

to return to his father's country. In the end, he thought it wiser to give Laban the slip, and he fled with Leah and with Rachel (who stole her father's teraphim) and his flocks and herds and all his possessions. Laban was furious, and pursued him. At the end of a week he overtook Jacob, who would have fared badly at Laban's hands but for the timely intervention of the Lord, the spirit; for, as Laban put it: "It is in the power of my hand to do you hurt, but the God of your father spake unto me yesternight, saying: Take heed to thyself that thou speak not to Jacob either good or bad." Jacob was thus saved by the clairaudient gift of Laban, who is not likely to have invented a spirit-interview of which the purport was adverse to his inclinations.

*Genesis XXXII, v. 1]* And Jacob went on his way and the angels of God met him, and Jacob recognized them as spirits from another plane, and he said: "This is God's host."

*Genesis XXXV]* Jacob had certainly remarkable psychic powers; on his journeys he was always building altars, and holding familiar intercourse with the Lord or with spirits sent by the Lord. And these appearances were not subjective imaginings, for God frequently went up from him in concrete manner in the place where he spake with him. And we can only assume that it was on account of his psychic powers that he was held in awe by the people who lived in the cities round about; and to such an extent that they gave unto Jacob all the strange gods which were in their hands and the rings which were in their ears; and Jacob hid them under the oak which was by Shechem. [v. 4]

Indeed, the more we study the Old Testament, the clearer does it become that, unless we understand the psychic interpretation of the stories, we lose all

sense of moral perspective and all sense of moral justice. Why was Jacob so highly favoured of God ? Certainly not on account of his virtue, as we reckon virtue by the moral standard. For, though Jacob's apologists to-day put forward the suggestion that in cheating his brother of his birthright and of his father's blessing he was only reverting to the older custom of ultimogeniture which had been superseded by that of primogeniture, yet his disposition was altogether too crafty and cunning to be commendable, at least to our modern notions ; and he was decidedly unscrupulous in his methods of outwitting his competitors.

What then had Jacob done to merit all the favours bestowed upon him ? Why was he privileged to be met, literally as we have just seen, by God's host—by the angels of heaven ?

The answer probably is that the angels are always there to meet those who will be met, only we must meet them half-way, as Jacob did. It has been well said that the reason why God does not reveal himself to a cabbage is, not from lack of goodwill on the part of God, but from lack of quality on the part of the cabbage. And certain it is that communion between this world and the next is not conditioned by our morality, as we understand this word, for morality and spirituality, though not incompatible the one with the other, are not interchangeable terms. Morality is social expediency, codified and traditionalized : it is essential only for social survival. Possibly a very different kind of morality is essential for spiritual survival. Morality has a geographical, spirituality a cosmic value. Spirit-communion is dependent upon the psychic sense, which seems to be outside the scope of physical evolution, and is subject to laws of which we are only beginning to recognize the existence.

And so, regarded from the psychic standpoint, the character of Jacob was full of virtue, for, if we accept the suggestion that the revelations made to the Old Testament heroes were for the purpose of convincing the world of the existence of an after-life, then Jacob was a saintly character, for he responded in ample fashion to this requirement ; and, as he occupied a prominent position in the Hebrew world, he was usefully fulfilling God's purpose.

God recognised this when, at the sitting after Jacob returned from Padan-aram, God renamed him Israel, and ordained that the Hebrew people should be called Israelites in memory of him. And as the protagonist of the Jewish race, he was well chosen.

All Sunday-school teachers know from experience the difficulty of explaining to their scholars, conformably with the morality they are supposed to inculcate, the high favour in which Jacob was held by God. But this difficulty vanishes, together with many similar difficulties, when we read these stories with even but a glimmering of psychic knowledge. For we then realise that, though the psychic sense is probably inherent in everyone, it is so latent in the majority of people that the Lord's choice of individuals through whom He can reveal himself is limited, and He must make his coat of such cloth as is at the time available.

*Genesis XXXV, v. 29]* Isaac gave up the ghost. There are foolish people who maintain that there is no evidence in the Old Testament of a belief in a future life. But in addition to the overwhelming evidence afforded by the persistent belief of the old patriarchs in the visitations of spirits, this phrase "gave up the ghost" is conclusive testimony to the belief that there was a ghost, or spirit, to give up on the death of the body.

## CHAPTER III

### JOSEPH

*Genesis XXXVII]* We now come to the immortal story of Joseph and his brethren. This is too well known to detail here, but should we ever have heard of Joseph had it not been for his dreams, and for their psychic significance, as understood in those days? It was Joseph's dreams and the interpretation put upon them by his brothers which were the cause of his being sold to Potiphar, the Captain of Pharaoh's guard; and it was the dreams of Pharaoh's butler and baker, and the interpretation which Joseph gave, that brought him from the dungeon into fame in Pharaoh's court.

And Joseph had no hesitation in attributing his power of interpretation to a psychic faculty. "Do not interpretations", he said, "belong to God?" *Genesis XL, v. 8]* Again, it was because of his psychic intuition in the interpretation of Pharaoh's dreams concerning the lean and the fat kine that Joseph was enabled to make provision for the famine foreshadowed in the dreams. Pharaoh had consulted all his magicians and wise men, and they had doubtless given him interpretations according to their worldly lights, but Pharaoh recognized the higher character of Joseph's powers, and he believed Joseph when he said, It is not in me; God—that is the Spirit with whom he was in touch—shall give Pharaoh an answer of peace.

And it was because Pharaoh recognized that Joseph's powers were genuinely psychic and heaven-

sent that he selected him to be ruler over all his kingdom, second only to himself, for, said Pharaoh to his servants, "Can we find such a one as this, *a man in whom the spirit of God is?*" [v. 38]

*Genesis XLIV] Divining-Cup.* The reference to this cup is further testimony to the fact that he was an acknowledged psychic. Joseph had told the steward to put his cup in Benjamin's sack, when the brothers left him to return to their father ; the steward was then to discover it, as though by accident, and was to say "Wherefore have ye rewarded evil for good ? Is not this it in which my lord drinketh, and whereby he indeed divineth ?" [v. 5]

*Genesis XLIV, v. 15]* Later, when the brothers stood before him, Joseph said to them : "What deed is this that ye have done ? Know ye not that such a man as I can indeed divine ?" And Joseph himself had no doubt that his divinations and his intuitions were not the result of his normal consciousness, but were supernormally controlled, or, as he would have put it, heaven-sent. This is shown in that exquisite chapter in which Joseph makes himself known to his brethren.

*Genesis XLV]* He comforts them for their cruelty in having sold him to be a slave by telling them that it was not really they who had sold him ; they had only been secondary agents in the whole affair. It was God who had worked through them, for the purpose of preserving life and of saving a remnant in the earth.

*Genesis XLVI]* And so we see, over and over again, that this intercourse between men and angels was part and parcel of the everyday lives of these old patriarchs. On every important occasion the first thing they did was to "consult the Lord". When Joseph's brethren returned to their father, with the

waggons sent by Pharaoh and by Joseph, to convey Jacob and the whole household into Egypt, Jacob's heart fainted for he believed them not. But "God spake unto Israel in the visions of the night, and said 'Jacob ! Jacob !' and he said 'Here am I'" [v.2] And God then told him that he might safely trust himself to go into Egypt, for that He, God, would go with him. And Jacob hesitated no longer, but, old as he was, he journeyed in the jolting waggons, making the exodus from his home, with his family and all his household gods, confident in the promise made by the spirit that he would see once more the face of his beloved son.

*Jacob's blessing.* Jacob's clairvoyance was with him to the end, for when he was dying and his physical eyes were dim, so that he could not see, Joseph brought his own two sons Ephraim and Mannasseh to the bedside of their grandfather, to receive his final blessing—a ceremony of much importance and of much interest in those days, for a blessing meant, not a mere pious benediction, but a prognostication uttered clairvoyantly, a prophecy which might be prophetic of either good or of evil fortune.

Joseph had the two boys on his knees, facing Jacob, and he took pains to place the elder boy on his left knee, that Jacob's right hand should fall upon Mannasseh's head, and Ephraim on his right knee, that Jacob's left hand should fall upon the younger boy. But he might have saved himself the trouble, for Jacob deliberately crossed his hands and placed his right hand on Ephraim's head and his left hand on Mannasseh's, and, notwithstanding Joseph's protest, Jacob persisted, because he foresaw, clairvoyantly, and prophesied accordingly, that the younger brother would be the greater of the two.

Jacob then called together his own sons, and

foretold to them by clairvoyance, that which should befall them in the latter days; and after that he "yielded up the ghost". [xlix] So we see that in the stories of the lives of Abraham, Isaac, Jacob, and Joseph there is nothing of importance to relate that is not intimately concerned with psychic phenomena. For "God saw the children of Israel and God took knowledge of them". [*Exodus II, v. 25*]

But there seem to have been intervals when God's attention was distracted from them, or perhaps, and this is more likely, there were intervals when there were none of the children of Israel who possessed the psychic faculty strongly enough developed for spirit manifestation to be possible. There is, therefore, for a time no record. But then comes Moses, one of the greatest psychics the world has known, and at once the Jewish history is continued.

## CHAPTER IV

## MOSES

IN an apocalyptic *History of the Prophet Moses*, a literary gem which is but little known, psychic power is attributed to Moses even when he was a baby. Pharaoh's seven leprous daughters, who found him in the ark of bulrushes and who brought him up in the palace, are said to have been cured of their disease when they first touched him. And one day, when Pharaoh took the child Moses on his knee to play with him, Moses, whilst tugging in fun at the king's beard, pulled off its covering, which was of black linen set with jewels.

Pharaoh's counsellors at once advised that the child should be slain, as the augury for such an act was plain—he would despoil Pharaoh's kingdom when he grew up. But another, and a more farseeing, counsellor, recognizing something miraculous and uncommon in the child, suggested that they should test him and see if he was really old enough to know right from wrong. So they caused a burning coal and a ruby ring, both bright objects attractive to a child, to be set before him ; and the idea was that, if he chose the ring, it would show that he knew right from wrong, and then of course he must be destroyed lest he should despoil the kingdom of Egypt ; but that, if he took up the burning coal, it would show that he was too young to have understood the significance of his act of ill-omen, and then his life would be spared.

So the hot burning coal and the king's ruby signet-

ring were placed side by side, while Pharaoh and his counsellors watched to see what the boy would do ; Moses stretched forth his hand to take the ring, but fortunately the good angel Gabriel was looking on, and he turned the boy's hand aside, so that he took up instead, the burning coal : childlike he put it to his mouth, with the result that his tongue was burned therewith so that he was unable afterwards to speak distinctly, even to the end of his days.

*The burning bush.* In the Bible, however, nothing psychic is recorded of Moses till after he had fled from Egypt to escape from Pharaoh's wrath at the murder of the Egyptian. Moses fled, and in his exile he seems for some time to have led an uneventful life, pursuing an avocation which would foster the psychic element in his nature.

*Exodus III, v. 2]* He was shepherd to the flock of Jethro, his father-in-law, the priest of Midian ; and the story begins with a day when he had, in an ordinary and hum-drum fashion, led the flock to the back of the wilderness, and had come to the mount of God, unto Horeb. When suddenly and unexpectedly, as is customary with these phenomena, the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush ; and Moses looked, and behold the bush seemed to burn as though with fire, but it was not consumed. Now those who are even slightly versed in psychic science, can recognize in this episode of the burning bush a type of manifestation which, when verbal exaggerations are allowed for, is in perfect conformity with phenomena which can be verified to-day. The flame of fire in the midst of the bush corresponds to ordinary psychic lights—which do not set their surroundings on fire ; and these lights would to-day, as of old, be likely to be accompanied by materialized spirits, perceived clairvoyantly and by a

direct voice, heard clairaudiently. And Moses, who was evidently not experienced in psychic phenomena and who did not understand the nature of his own psychic faculty, was astonished, and said: "I will turn aside now, and see this great sight why the bush is not burnt."

And it was this "turning aside to see", this scientific curiosity, which initiated his career as a prophet, and was the first propelling cause of the Jewish exodus, with all its historical and spiritual consequences.

"Earth's crammed with heaven,  
And every common bush afire with God;  
But only he who sees takes off his shoes;  
The rest sit round it, and pluck blackberries".

God was no doubt testing Moses' psychic ability on this occasion, and when He saw that Moses was not only himself clairvoyant and did not dismiss the phenomenon as an illusion of the imagination, but that he turned aside to investigate, God was satisfied that He could use him as His instrument, and He then called to him out of the midst of the bush: Moses! Moses!, and Moses replied in a quite natural manner: Here am I. God then told him not to come any nearer, as the place whereon he stood was holy ground; in other words, he was warned, for reasons which psychic scientists will understand, not to come too near to the materialized spirit. God then reassured Moses by telling him who He was, namely, the same Lord who had appeared to his ancestors Abraham, Isaac, and Jacob. At this honour Moses was overcome, and hid his face, for he was afraid to look upon such an historic God.

There is no doubt that much of the occult significance of this, as of all the psychic stories in the Bible,

is lost owing to the lack of psychic knowledge on the part of the translators. But, even as it is, God's pronouncement as to His Name is full of psychic interest, for when He tells Moses that His Name is "I am that I am", this should be\* "I am He who is", that is the Ever-existing, the Eternal; and when He adds "This is My Name for ever", this should be: "This is My Name in darkness", that is, presumably, His psychic, His spirit name—the name which He assumes when He appears (as He usually did) in darkness. [*Exodus III, v.15*]

*The Spirit tells Moses of the mission in store for him.* The manifesting spirit at present gives Himself only a descriptive name, a name descriptive of the circumstances under which he manifests. He has not yet given His proper name, Jahveh. This He will do later, in *Exodus VI*. And it was under these supernormal circumstances that the Lord then gave to Moses a command which would, to a non-psychic man, have seemed to be the vapourings of a madman. He told Moses that He had noticed how the Egyptians oppressed the children of Israel; that He meant to put an end to this, and that he, Moses, was to be God's chosen instrument, to redeem the people and bring them out of Egyptian slavery to the land flowing with milk and honey: Pharaoh, said God, would refuse many times to let them go, but in the end God would see that he yielded to the demands of Moses.

Moses was naturally at first a little incredulous, especially because, owing to the impediment in his speech, he had no oratorical gifts of persuasion. And, after all, as he probably said to himself, who was he? —an outlaw from the court of the very man whom he was now to persuade to an act which would deprive the country of its cheap labour. But, if Moses had

\* Ewald's *History of Israel*: translated, p. xx.

not been convinced of the genuineness of the phenomena, convinced of the reality of the apparition which he saw clairvoyantly, and of the voice which he heard clairaudiently, he would have smiled at his passing obsession, and gone on minding his uncle's sheep ; and in that case there would probably have been no Jewish nation, the Hebrews might forever have been, as a tribe, submerged in the land of bondage, as hewers of wood and drawers of water, and the world would never have had that priceless treasury of psychic revelation, the Old Testament.

But, fortunately for us, Moses accepted the evidence of his psychic senses and asked, in practical fashion what was to happen if Pharaoh would not believe that he, Moses, was sent by God. God's answer was also practical and to the point. What is that you hold in your hand ? A rod. Very good—cast it on the ground. Moses cast it on the ground, and it became a serpent. Evidently a real serpent, for Moses fled. But he was told to come back and take it up by the tail, when it once more became a rod. Could even the most incredulous doubt his divine credentials after such a sign and wonder.

But, in case there should be a hitch and this miracle fail, God showed Moses a second string to his bow. He told him to put his hand in his bosom ; and, when he took it out, lo and behold, his hand was leprous. He put it in again, and this time when he took it out it had turned once more as the other flesh. Surely Pharaoh, when he saw such wonders, would never doubt that it was a powerful Spirit that was at work here. And if these signs both failed Moses would be given still further power : he would be able to turn the water of the river into blood.

If, at this point, any shall contend that these phenomena were impossible of accomplishment by

ordinary psychic means, our reply will be, first, that only those who have a complete understanding of psychic laws are qualified to assert what is, or what is not, possible by such means, and secondly that the Bible assumes that the phenomena occurred, and by super-normal means; and that this assumption is in corroboration of our contention that psychic phenomena are of universal occurrence in the Bible.

We are not here concerned with proving the veracity of the Bible record or with explaining the method by which super-normal feats were accomplished. We contend only that it is the occurrence of phenomena of the psychic order which brought the heroes and heroines of the Bible into note, and that the greater number of these psychic occurrences fall into categories of laws with which psychic scientists are to-day familiar. We have no reason to suppose that in course of time, and with study, the remainder will not also be found to be amenable to psychic law.

*Diffidence of Moses.* In spite of these wonders, Moses, who was already eighty years of age, grew more and more nervous, as God's plan for his great task seemed to solidify past all hope of evasion, and he said in desperation: Oh, Lord, but I am not eloquent, I am not more eloquent now than I was before you spoke to me, I am slow of speech, I have a slow tongue (the result of that burning coal). [Exodus IV, v. 10]

But the Lord was not sympathetic: He replied rebukingly, Who gave you your mouth? Who is it that makes a man dumb or deaf or seeing or blind? Is it not I, the Lord? Now, therefore, go, and I will be with thy mouth and teach thee what thou shalt speak; using almost the same words which Christ used to His disciples when preparing them for meeting the accusations of their enemies. "Settle it therefore in your hearts not to meditate beforehand how to

answer, for I will give you a mouth and wisdom which all your adversaries shall not be able to withstand or gainsay". [*Luke XXI*, v. 14-15] Words similar also to those used by the spirit who said to Jeremiah: "Behold, I have put My words in thy mouth" [*Jeremiah I*, v. 9]—a form of spirit-inspiration which is well understood by psychic students to-day.

*Altercation, ending in compromise between Moses and "the Lord".* But even this did not satisfy Moses, and there followed a heated little altercation, and in the end it was agreed, as a compromise, that Aaron was to be the spokesman, and Moses, by direct inspiration from God, was to tell Aaron what to say. "See", said the Lord, "I have made thee a god to Pharaoh, and Aaron, thy brother, shall be thy prophet" [*Exodus VII*, v. 1] (clearly showing that the term "god" was not regarded as referring necessarily to the one and only God).

This satisfied both parties; the psychic rod was placed in Moses' hand, and from that moment he meekly gave himself up to the apparently impossible task that had been thrust upon him from the blue. As we all know, he was extraordinarily successful in rescuing the children of Israel from Egyptian bondage and in conducting their exodus to the promised land; but the point to be noted here is that the whole history of the children of Israel is, from start to finish, influenced and controlled by psychic means; but, for instance, for the psychic faculties of Joseph, they would never, as far as we can suppose, have gone to Egypt; and certainly, but for the psychic powers of Moses, they would never have got away.

For this story of the burning bush, which is essentially a psychic story, was the starting-point of Jewish history; and those who disbelieve in psychic phenomena must either consider this episode and all the

subsequent psychic accomplishments of Moses' career as leader, prophet, and law-giver to be grotesque miracles, arbitrarily performed by an eccentric God in violation of all known laws of nature, or they must reject the story of the exodus, and the whole of the Old Testament as absurd, unintelligible, and altogether fictitious.

But anyone who believes in, and has some knowledge of, psychic manifestations can at once appreciate the deep-lying truth and the beauty of these Old Testament stories. And it is of interest here to notice that God's way of convincing Moses of His power and influence was not by means of abstract argument, metaphysical doctrines, or dogmatic creeds, but by direct signs, petty, trivial signs, in keeping with the petty trivial events of everyday life. Moses' walking-stick and his own hand were used for producing wonders—the simple things of this world to confound the wise. Anti-spiritualists to-day often complain of the triviality of the phenomena attending psychic séances. To be logical, they must extend their complaints to God's methods, as revealed in the Bible, and if, in modern séances, they are seeking proof of the continuity of personality after death, they should realize that sometimes it is the very triviality of the conversation that gives the best proof of survival of the personality. Moses was not a credulous fool—he was a great man ; and he was convinced of the genuineness of the phenomena and of the power and authority behind them. He went straight home to his father-in-law, and, not wishing to have his sanity doubted, he acted as a wise man in a sceptical world would act to-day : he breathed not a word of anything that had occurred, but made some excuse about wanting to see again his brethren in Egypt ; and at once, without more ado, “ took his wife and his sons,

set them upon an ass, and returned to the land of Egypt ; and Moses took the rod of God in his hand ” *Exodus IV, v. 20*]—presumably his shepherd’s staff, which had now been imbued with psychic power. In these simple words is described the opening scene of a great drama, which is throughout dictated and controlled from the spirit-world by God the Spirit, in psychic intercourse with Moses, the man.

*Exodus IV, v. 24]* *The Lord seeks to kill Moses.* But this great drama nearly ended before it had begun, for “ it came to pass by the way in the Inn, the Lord met him and sought to kill him ”. “ The Lord ” here was evidently some evil spirit who wanted to frustrate the undertaking—an interesting proof that “ the Lord ” who manifested was not always the same good Lord, or spirit.

*Exodus IV, v. 25]* *Zipporah saves the situation.* The situation was only saved by Zipporah, Moses’ wife, who knew by instinct the right, though drastic, thing to do, and did it. She offered a peculiar sacrifice to propitiate the murderous spirit ; then, having by this desperate expedient saved Moses’ life, womanlike, in reaction from the nervous strain she had gone through, she turned round and reviled him.

*Pact between Moses and Aaron.* However, the true Lord soon appeared again, and He strengthened Moses’ hands by putting him in touch with his brother Aaron. They met in the wilderness, embraced, and, when Moses had shown him the signs and wonders which the Lord had taught him and had given his proof of Divine authority for the proposed work, the two brothers made a pact : they then gathered together all the elders of the children of Israel, told them of God’s plan for rescuing them from slavery, and showed them the signs without which the people would never have been convinced that it was the Lord who

had seen their affliction and who wished to rescue them. And the people, satisfied with the evidence afforded by the serpent-rod and the leprous hand and, possibly, by other wonders, bowed their heads and worshipped, and the initial difficulty of getting the elders to believe in the feasibility of the proposed plan was, by these psychic means, safely overcome.

*Moses begins his interviews with Pharaoh.* The next step, however, was a plunge into deep and dangerous waters. Moses summoned his courage, and, mixing with it a little cunning, he calmly asked Pharaoh to let the children of Israel go for a three days' holiday into the wilderness to sacrifice, as he said, to their God.

This seemed a plausible excuse, as the Egyptians, who practised zoolatory, objected to the sacrifice of animals, and it was a reasonable suggestion that the children of Israel should hold their feast, which involved the slaughter of animals, out of sight of the Egyptians, to save an uproar. The result of the request was, however, disastrous. For Pharaoh not only refused to let them go, but he laid upon them heavier burdens than ever, and the people were naturally indignant with Moses and Aaron who had made their position worse than it was before [Exodus V, v. 22]

*The Spirit reveals his identity.* Moses, therefore "returned unto the Lord", and expostulated. He complained that, so far, He had not helped them at all as He had promised, but, on the contrary, had made things worse. What was the meaning of it all? And then, for the first time, the Spirit, in intimacy, revealed to Moses His identity. He was the same Spirit, He said, who had appeared to Abraham, to Isaac, and to Jacob; but, whereas to them He had only been known by His descriptive, His generic name

of God Almighty, now He wished to reveal Himself, and to give His proper, that is His individual, Name—He is Jahveh. [Exodus VI, v. 2]

Unfortunately this name was regarded as so sacred by the Hebrews that they would not allow it to be used, but substituted for this “the Lord”, thus exchanging the name for a title and causing endless confusion and ambiguity, both in the Old Testament, where every manifesting spirit is called the Lord, or God, or the Lord God, and in the New Testament *Epistles*, where it is often ambiguous whether God, or Christ, is meant.

But now, apparently, it was desirable that the operation of the same spirit should be evident throughout, and five times in verses 2-8 the Spirit reiterates the fact that Jahveh is His name, and that it is He who will carry through the deliverance of the children of Israel. It is to Him, therefore, and to Him alone, that they must look for help.\* (See note at foot). This precaution that spirit-invocation should be restricted to inquiry of the Lord was in keeping with true psychic morality, for, as psychic students well know, there is great danger in indiscriminate invocation of spirits; because spirits, like human beings, are of varying degrees of righteousness.

It was therefore desirable that the intercourse of the Israelites with the spirit-world should be limited to the one good Lord—even tho’ he may or may not have been the supreme God of all—to the Lord who understood them and knew all their wants and all their failings. In early days, all spirits were called “gods” indiscriminately; in the next stage, the stage at which the children of Israel had now arrived, the ideal

\* NOTE.—The use of the word Jehovah is apparently a barbarism. The termination “ah” is in Hebrew confined to feminine nouns, and the rest of the word is unjustifiably misconstrued. So there is not much left, and we fly with thankfulness to Jahveh.

was one Lord or spirit for each tribe ; later one for each nation ; and lastly one for all the Universe.

*Exodus VII]* He who wrote this story, evidently did not regard the word God as we regard it to-day, as the one Supreme Deity, for in this chapter it is written, as we have already seen, that the Lord said unto Moses : " See, I have made thee a god to Pharaoh ; and Aaron thy brother shall be thy prophet."

#### MOSES' AND AARON'S INTERVIEW WITH PHARAOH.

But now the moment had arrived when Moses and Aaron must face Pharaoh and boldly demand the release of the Israelites. As these were the backbone of the labour of the country, and had become almost indispensable to Pharaoh, it was no wonder that even the brave hearts of Moses and Aaron quailed at thoughts of the coming interview. It was no trifling matter for two old men, aged 80 and 83, to tackle an autocrat like Pharaoh. But Moses had bearded him successfully as a baby, and he was not going to be less brave or less successful now. And had they not their magic rod ?

*The rod-and-serpent trick.* And they needed it, for the first thing Pharaoh demanded of them was that they should show a wonder, to prove that they really had credentials from a powerful God. That was of course easy enough, and the rod-and-serpent trick was successfully performed. But Pharaoh had (as we learn elsewhere) 70,000 highly-trained sorcerers, wise men, and magicians at hand, and they were not to be outdone by two Hebrews, of the subordinate race ; therefore, " they also did in like manner with their enchantments ; for they cast down every man

his rod, and they became serpents." [Exodus VII, v. II]

This must have been disconcerting to the Lord's protégés; but in the end these latter triumphed: Aaron's rod rose to the occasion and swallowed up the rods of the magicians. And, as it was in the beginning so it is now and ever will be: up to a certain point, the conjurors and men wise in earthly wisdom can imitate and reproduce psychic phenomena, but there was in the beginning, as there is to-day and ever will be, a point beyond which earthly wisdom cannot reach; and so the earthly wise, when non-plussed by forces which they do not understand, bluntly deny the existence of these forces, or attribute them to fraud or to a superior form of conjuring.

In the book of Moses an interesting description is given as to how the magicians worked this trick. The two chief sorcerers, Sabour and Gadour, after taking counsel with the priests of the idols and with the magicians of Egypt, had prepared certain flexible wands, which they filled with quicksilver. And, when they were called before the throne of Pharaoh, they threw these wands upon the ground; and the pavement being greatly heated with the rays of the sun the rods of the magicians twisted and turned about, so that the multitude of the Egyptians who were assembled were astonished.

But when Moses' serpent, which in the book of Moses is a "huge and mighty dragon", devoured the serpents of the magicians, and lifting itself up looked around, as it were for more food to devour, Sabour and Gadour, recognized the power of the true God, and fell down and worshipped the God of Moses. [Book of Moses] An indiscreet thing to do, as Pharaoh had commanded that no God should be worshipped but himself. As a lesson to them, therefore, Pharaoh

cut off their hands and feet, and hung their bodies upon gibbets on the banks of the Nile, for he said they must have been bribed by Moses and Aaron, the truth of whose mission he denied altogether.

## CHAPTER V

### MOSES

*Exodus VII to XII]* We now come to the story of the plagues ; and these, at the hands of Moses and Aaron, the Lord personally superintended. And here it is necessary to bear in mind our supposition that the divine object of all the psychic revelations in the Old Testament was to make manifest the truth of the spirit-life, the power of spirit, and the dual nature of man. It was clearly with the object of enforcing these truths that the Lord hardened Pharaoh's heart nine times, and let him relent, and that half-heartedly, only after the tenth plague, when all the first-born had been slain.

*Exodus IX, v. 16]* This is here made clear when God says : " But in very deed for this cause have I made thee to stand, for to show thee My power, and that My name may be declared throughout all the earth."

*Exodus XI, v. 9]* Also in this verse : " Pharaoh will not hearken unto you : that my wonders may be multiplied in the land of Egypt."

*Exodus X, v. 1]* Again : " That I might show these my signs in the midst of them . . . that ye may know that I am the Lord."

*Exodus XIV, v. 4]* " And the Egyptians shall know that I am the Lord."

*Reason for signs and wonders.* Has there ever in the history of all the religions of the world been any other method of convincing the multitude than by signs and wonders ? How can people be

brought to a knowledge of the reality of the spirit-life except by demonstration of the existence and of the power of spirit, by signs and wonders which only spirit can perform? "Only because of signs and wonders they believed." "Except ye see signs and wonders ye will not believe." [John IV, v. 48]

Pharaoh's magicians could imitate some of the wonders, but they did not get very far. And it was just because the most renowned magicians broke down so early in the competition against the psychic power of Moses that our belief in the supernormal, though not supernatural, faculty of the prophet, receives corroboration.

This insistence on signs and wonders did not arise from vanity on God's part; it was not that He wished to be glorified for the sake of the glorification, but in order that, by the evidence of His psychic power, people should be brought to a knowledge, a positive knowledge, of the truth of the spirit-life. All very childish, no doubt, but men are childish, and babes must be fed with milk and not with meat.

In the days of Pharaoh magic was a fine art; the people were credulous and easily deceived, and, when the trained magicians first pitted their magic art against the psychic powers of Moses and Aaron, the situation was for a while precarious, and the brothers must indeed have felt nervous lest they should, after all, be outmatched by a clique of conjurers. But as it is to-day, so it was in the days of Moses—the power of the magicians was circumscribed within limits which were defined by material accessories, and the sorcerers soon failed to keep pace with the increasing wonders produced by the great psychics.

The magicians could not bring lice, or flies, or murrain on cattle, or boils, or hail, or darkness, or locusts; and, after the first few successful tricks,

they were thoroughly discredited ; for, whereas they could employ only the arts of a first-class magician, making use only of wordly media, Moses and Aaron had the occult power of the whole psychic Universe behind them.

For, though none of the famous ten plagues need necessarily be regarded as more than natural calamities, appropriate to the swampy and unwholesome northern portion of Egypt, and there may, for aught we know, have been nothing supernormal in their operation, yet their occurrence was in each case co-incident with the will of Moses, who was backed by the spirit powers which could control, though they could not contravene, the laws of nature. It is true that, in the case of the bloody river and of the frogs, the magicians " did in like manner with their enchantments ", but we all know to-day that the river Nile often changes its colour, and sometimes becomes red ; and then the water becomes offensive and unwholesome, and even the frogs would not like it, and would probably hop out in plague-like fashion. Anyone therefore who was not a fool could impose on him who was, and, by waving a magic wand at the right place and moment, could seem to produce the supposed miraculous result.

But the magicians could not, as did Moses and Aaron, foretell, by means of psychic communication with the spirit forces, the nature of the next calamity, nor its duration ; nor had they the knowledge of laws of sanitation, enabling them to realize that the reason why many of these plagues did not visit the Israelites' quarters was probably because of the greater cleanliness there prevailing. The cunning art of the sorcerer broke down completely before the prophetic insight of the great psychic, who could not only beat them at their own art but had super-normal means of

acquiring knowledge, which can be communicated only by the sixth or psychic sense.

*Exodus X, v. 22*] The ninth plague has a special psychic interest, for we are told that, though there was for three days a thick darkness in all the land of Egypt and that the Egyptians "saw not each other, neither rose any from his place for three days"; yet "all the children of Israel had light in their dwellings". Now this does not seem to imply that the Israelites escaped the blight of darkness, but that in the darkness "they had light in their dwellings". And anyone versed in supernormal phenomena knows that not only can many psychics see in the dark, but that in darkness, when psychic people are gathered together, wondrous lights such as are not seen on land or sea, and such as cannot be seen by the materialist, will often illumine the thick darkness. Indeed, the greater the darkness the more favourable would be the conditions for psychic lights, such as are familiar phenomena at every séance. Many of us to-day deliberately choose to live in Egyptian darkness, when we might revel in the radiance of spirit-light; and the authorities still fine, imprison, and persecute, as until recently they have burnt, those who themselves, seeing the light, try, even though imperfectly, to bring light into dark places and to reveal God's message to mankind.

The whole episode of the plagues is a parable which needs no genius for its interpretation in terms of modern events. Pharaoh represents the sceptical world, that over and over again hardens its heart and demands from the psychics ever fresh proofs of the divine mandate: the magicians are our Maskelynes, our physicists, our pseudo-scientists, who can manipulate matter but who cannot see beyond the length of their conjurors' wands or the limits of the four walls

of their laboratories, and who deny the possibility of an extension of the scientific world outside the limits of that small portion of the universe with which they are familiar. And Moses and Aaron represent the ever-growing band of brave psychic researchers, who, though diffident of their powers, are ready to risk ridicule and the loss of that which is more precious than life itself—scientific reputation—for the sake of delivering the world from the bondage of materialism and guiding it to the promised land.

And, as of old the faculties of the heaven-inspired psychics triumphed over the art of the earth-bound sorcerers of Pharaoh's court, so to-day will spiritual truth prevail over materialism, if it is but bravely championed. We have no reason to suppose that God is less willing to reveal Himself to twentieth-century mankind than to those who lived in the centuries B.C. ; all that is lacking is a Moses who can see the signs and interpret them for us—a Moses who will not only inquire of the Lord, but who will have courage to obey the commands received from the spirit world.

*Exodus XIV, v. 8] Pharaoh lets the people go, and then repents and follows them.* Pharaoh let the people go after the tenth plague ; then regretted his weakness and pursued them with all his horses and chariots and his horsemen and his army, and overtook them as they were encamping by the sea. A terrible position for the children of Israel, for they were now literally between the devil and the deep sea, and they not unnaturally blamed Moses, and asked him if there were not enough graves to be found in Egypt that he must bring them to this alternative of either a bloody or a watery grave here in the wilderness.

The situation was indeed desperate ; but Moses, though he must have had some harrowing moments,

did not even wait to inquire of the Lord, but like a true leader at once reassured the people, and said, without a moment's hesitation, that there was nothing to fear, for of course the Lord would save them. And to this great confidence the Lord immediately responded, and forthwith afforded Moses the means of escape.

It does not here concern us to suggest, as could easily be done, explanations as to how it may have come to pass otherwise than miraculously that the Israelites passed dry-shod through the bed of the sea, whilst the Egyptians, a little later, were all drowned. The Bible story asserts that this was accomplished by the intervention of the spirit-power of the Lord. And this could well be without contravention of any known laws of nature, if only we assume on the part of Moses clairvoyance as to certain conditions of which, under cover of darkness, he was able to take an advantage, and for which Pharaoh next morning was too late.

*Exodus XIV, v. 19]* And the Lord's first manœuvre for the safe crossing of the Israelites is of special psychic interest, for it shows that it was not always the one and only God who manifested, as we are told in this chapter that it was not God Himself but "the angel of God", the angel who generally went before the camp of Israel, that removed from before them and went behind them and thus screened their movements from the eyes of the Egyptians. In other words, it was not God Himself, but an angel, a spirit, a messenger of God.

But the terms God, Lord, angel of God, are used indiscriminately when a spirit manifestation occurs, and in the 24th verse of this chapter, when the Egyptians had followed the Israelites into the bed of the sea, the word Lord is used again. It was the Lord

who looked forth upon the hosts of the Egyptians, and in the morning watch busied himself and took off their chariot-wheels, and generally discomfited the host, in order to give the Israelites time to get to the other side before the waters returned and engulfed Pharaoh and his army.

*Pillar of cloud and of fire.* And, in this account of the pillar of cloud and of fire, this pillar which was controlled by spirit-force, and which played such an important part in all the comings and goings in the wilderness, we must either see the record of a phenomenon of psychic origin, understandable to psychic scientists, or we are faced with two equally uncomfortable alternatives: we must either regard the whole episode as an absurd invention on the part of the narrator, or we must believe that this pillar of cloud and of fire was an arbitrary miracle performed in violation of all known natural laws.

All difficulties vanish if we take what is written literally, and give it a psychic explanation: then the pillar of cloud by day was an ectoplasmic screen, to hide the materialized and radiant spirit from the multitude, and the pillar of fire by night was a psychic light displayed by the spirit, which would be visible only at night.

As we have already said, our object here is not to try and prove the truth, either of the Bible record or of psychic phenomena, but to show that not only do most of the improbabilities of the Bible stories vanish, when these are read by the light of psychic science, but that the truth of the Bible, and of psychic science, must stand or fall together. For if the Bible, which is based on psychic phenomena, is to be trusted as a true record of events, then psychic phenomena are sanctified by the highest known authority, and if

psychic phenomena were worthy of credence in the days of Moses, as they were also in the days of Christ, they are worthy of credence to-day, and Churchmen should be the last to condemn psychic research as a work of the devil.

Conversely, psychic scientists should be the last to ignore or to belittle the Bible, for although the holy book differentiates between good and evil psychic practices, it is the only book in the world which openly gives divine sanction to these practices, when they are legitimately conducted. And certain it is that the only way of getting any sense out of the Mosaic story, is to give it a psychic interpretation. We all know to-day that there is no such thing as extraneous miracle. When we read of something which seems miraculous, outside the scope of our known material laws, we may rest assured, either that it has a psychic interpretation, or that it never occurred. If we excerpt from the history of Moses, everything that is psychical, what would be left? All that Moses did in working out the deliverance of the children of Israel, he did with the co-operation of, and under the direct supervision of the spirit powers, and the further we continue in the story, the stronger becomes the psychic element.

*Tables of stone written with the finger of God.* Do the narrow Church bigots who condemn psychic research realize Sunday by Sunday, as they listen smugly to the Ten Commandments, that these were psychically conveyed to Moses upon Mount Sinai; that they were written upon tables of stone, literally, as we are told, with the *finger of God*?

*Exodus XXIV, v. 12]* "And I will give the tables of stone and the law, and the commandment, *which I have written.*"

*Exodus XXXI, v. 18]* "And He gave unto Moses . . .

the two tables of the testament, tables of stone, written with *the finger of God*."

*Exodus XXXII, v. 16]* "And the tables were the work of God, *and the writing was the writing of God*, graven upon the tables."

*Spirit-writing.* What is this but the phenomenon known to-day as spirit-writing; as when at séances spirits write upon slates or paper placed for the purpose; writing similar to that which appeared on the wall in the palace at the feast given by Belshazaar: the Mene, Mene, Tekel Upharsin, which Daniel alone, because he was filled with the Holy Spirit, because he was psychical, was able to interpret. [*Daniel V, v. 5*] In this instance, the king saw the part of the spirit-hand that wrote, and, although he had been drinking, he knew it was a spirit-hand, and that the message, which was visible to all, had significance, for "his countenance was changed and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another."

*Exodus XXXIII, v. 2]* This spirit-writing by the finger of God on the tables of stone was twice accomplished, as the first two tables were smashed by Moses (where was his meekness now?) in his anger at finding that the people, in his absence on the Mount, had fallen to worshipping a golden calf. So Moses, old as he was, had to go up again, and entreat the Lord for mercy and forgiveness. At first the Lord was so angry with the people that he said in future He would only send an angel, a secondary spirit, with them, in the pillar of cloud and of fire, He would not go Himself, lest He might consume them in the way; but He ultimately gave way to Moses' persuasive powers, and promised that His own presence should go with them. [v. 13]

*Exodus XXXIII, v. 17]* And such great favour had

Moses found in God's sight that, when now much emboldened, he asked God to let him see His glory, God said : "Thou canst not see My Face : for Man shall not see Me and live, but there is a place by Me, and thou shalt stand upon the rock ; and it shall come to pass that while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My Hand, until I have passed by : and I will take away Mine Hand, and thou shalt see My Back : but My Face shall not be seen." Now all this, if it does not treat of psychic phenomena, is mere gibberish and means nothing.

*Exod. XIX, v. 19]* *Trumpet voice.* It looks even as though, when God spoke to Moses, He sometimes spoke through that which is part of the recognized paraphernalia of a séance-room, namely a trumpet; for we are told that in the Mount, "when the voice of the trumpet waxed louder and louder, Moses spake, and God answered him by a voice." Doubtless the same voice through the trumpet. This is the voice through the trumpet which is referred to in *Hebrews XII*, v. 19. "The sound of a trumpet and the voice of words, which voice they that heard entreated that no more should be spoken unto them." Again in this v. 18 we are told that the people saw (witnessed) the voice of the trumpet. [*Exodus XX, v. 18*] Mention is made here, not of the sound of the trumpet, nor of the music of the trumpet, but of the "voice of the trumpet". *Exodus XX, v. 21]* *The Spirit and the thick darkness.* The reference to the fact that "the people stood afar off, but Moses drew near to the thick darkness where God was" is again a touch of evidential value, as showing the psychic nature of the phenomenon, for though anti-spiritualists to-day complain of the darkness at séances, and suggest that if there were no

fraud there would be no need for darkness, the God of Moses knew better. He generally came to Moses either in darkness or in a thick cloud, conforming thus to a common psychic custom. "And the Lord said unto Moses, Lo, I come unto thee in a thick cloud." *[Exodus XIX, v.9]*

*Exodus XXXV, v. 5]* "And the Lord descended in the cloud and stood with him there."

Again, when Solomon at the completion of the building of the house of the Lord brought in the ark of the covenant of the Lord, and put it into its place in the oracle of the house within the dark cabinet in the holy of holies, he said: "The Lord hath said that He would dwell in the thick darkness." *[1st Kings, vv. 8-12]*

It is, indeed, difficult to understand the workings of the modern mind which refuses to believe in the existence of guardian angels, or spirit-guides, for men to-day, and yet believes, almost under penalty of excommunication from the Church, that God "sent His angel before Moses and the children of Israel to keep them in the way, and to bring them into the place which he had prepared." *[Exodus XXIII, v. 20]* Could the functions of a guardian angel be better defined?

But, though most of the psychic wonders were reserved for Moses, yet both he and the Lord were wise enough, from time to time, to admit witnesses to some of the phenomena; as, for instance, on the occasion when Aaron, Nadab, Abihu, and seventy of the elders of Israel were permitted to go up unto the Mount, and there they saw the Spirit who was known to them as the God of Israel. They saw that there were under His feet a paved work of sapphire stone and as it were the very heaven for clearness—psychic wonders which they would never forget.

*Moses in long séance on the Mount.* As a rule, however,

Moses was alone ; for only thus, in the sole presence of this great psychic, away from influences of a possibly disturbing nature, were the best conditions likely to be obtained. For this reason " the people stood afar off, while Moses drew near to the thick darkness where God was." [Exodus XX, v. 21]

*Exodus XXIV, v. 16]* The results were not always immediate even with Moses. Once he waited seven days before any manifestation came through. For six days the cloud covered the Mount, and only "on the seventh day the Lord called to Moses out of the midst of the cloud"—a lesson to psychic students who are impatient if they do not obtain immediate results. Then Moses entered into the midst of the cloud, and Moses was in the Mount forty days and nights ; for six weeks he fasted and prayed, and prepared himself for a great psychic experience, carrying out to the minutest detail requirements essential for the best psychic results to-day.

*Spirit instructions for building the Tabernacle.* And it was after this solemn preparation that he received, by direct voice, the message as to the building of the tabernacle with all its elaborate details : the ark and the mercy-seat above the ark, and in the ark the testimony God would give him—the Urim and Thummim, oracular stones, possibly crystals, placed upon the breastplate of judgment—oracles by which God made known His Will, and which were to be consulted only by those in legitimate authority. "Thou shalt put in the breastplate of judgment, the Urim and the Thummim : and they shall be upon Aaron's heart when he goeth in before the Lord", that is, when he went into the dark cabinet to sit to the Lord. "And Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." [Exodus XXVIII, v. 30]

*Exodus XXVI, v. 33] Spirit instructions for arrangement of dark cabinet.* But most interesting of all, perhaps, were the instructions for the inner chamber, which was to be darkened and screened by a veil from the rest of the building, a séance-room where, around the mercy-seat, the appointed prophets could "meet with" or, as it is even phrased, in accordance with modern language, "sit to the Lord" [2 Samuel VII, v. 18] and receive clairvoyantly, or clairaudiently, or by Urim and Thummim, the communications and messages of God.

This was clearly a séance-room, with a dark cabinet, a place which should be kept free from contaminating influences, a place to be reserved for the true communion of would-be saints on earth with saints of varying degrees in heaven. There, said the Lord, in this specially prepared séance-room, "I will meet with thee, and I will commune with thee"—or hold a sitting—"from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." [Exodus XXV, v. 22]

*Exodus XXIX, v. 43] Functions of guardian angel described.* "And there I will meet with the children of Israel and the tent shall be sanctified by My glory"—the ectoplasmic radiance of spirit manifestation.

"And I will dwell among the children of Israel and be their God." [v. 45] This means that this Lord, this spirit, would manifest to the authorized prophets or mediums and be their spirit guide.

*Exodus XL, v. 34] Tent of Meeting.* "Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of meeting because the cloud abode thereon, and the glory of the Lord filled the taber-

nacle. And, when the cloud was taken up from over the tabernacle, the children of Israel went onward throughout all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel throughout all their journeys."

## CHAPTER VI

### FIRST CHURCH A HOUSE WHEREIN TO MEET GOD

THOSE were indeed great days, when the Church was truly a meeting house not of men with men, but of God, or the spirits sent by God, with men. We say glibly that we believe that when two or three are gathered together in God's Name, there will He be in the midst of us. But, if to-day we went to Church expecting really to see God as a Spirit manifesting in the midst of us, in the only way in which He could be seen or heard, we should probably be sent to a mental hospital. To be there in spirit means at the most, to-day, to be there in thought, and, though the supreme God could not be present everywhere in spirit form, His holy angels might, if we would only prepare for them. When in our Churches, not only two or three are gathered together, but even congregations of perhaps a thousand, what is there to show that God, or His angels, are there in the midst of us? The ecclesiastic is there, and takes care that we do not forget this, but we might as well be in a theatre or a lecture-hall for all the spirit intercourse obtained in the Churches. The priest, the choir, and the congregation, keep up a continuous chatter of machine-like prayers and talk; we do not give God a chance, and, under the prevailing conditions, He would not be likely to take it if we did.

But this first house of God was literally a House of God, a house to which men went to meet with God, and to hear His Will by clairaudience or to see Him by

clairvoyance. To-day men go to Church to meet each other, to meet the clergyman, who utters from the pulpit platitudes which have no pretence to be inspired by the direct voice of any holy spirit, but which deal for the most part with doctrinal assumptions of a material nature.

*Exodus XXXIII, vv. 7-11]* But Moses, we are told, used to take the tent, which he called the Tent of Meeting, and to pitch it without the camp, afar off from the camp, away from unfavourable influences. And it came to pass that everyone who sought the Lord—literally sought communion with the Lord—went out unto the tent of meeting which was without the camp. And it came to pass when Moses went out unto the tent that all the people rose up and stood, every man at his tent-door, and looked after Moses until he was gone into the tent. And it came to pass when Moses entered into the tent, and because he was a medium, the pillar of cloud which screened the materialized spirit at once descended and stood at the door of the tent; and the Lord spake with Moses—that is, the Spirit “came through” to Moses. And all the people saw the pillar of cloud stand at the door of the tent, and thus they knew that the Spirit was present: and all the people rose up and worshipped, every man at his tent door.] “And the Lord spake unto Moses face to face, as a man speaketh unto his friend.” [v. 11]

Moses' psychic power was so great that he could plainly see the spirit-form and hear the voice for a considerable time, but it is doubtful if the same results would have been obtained had the people not remained “afar off” at their tent-doors, for, as is well known to psychic students, there are effluences which emanate from certain individuals which are inhibitory to spirit manifestation.

*The spirit of God in the hearts of the workmen.* In those days God was no phantom of the imagination, but a living God, who could and did literally fill the hearts of men with the spirit of wisdom and understanding. Compare, for instance, the spirit which stirred up those who built this tabernacle for the Lord, with the spirit, as it is miscalled, which fills our workmen to-day.

*Exodus XXXV, v. 30]* "And Moses said unto the children of Israel: See, the Lord has called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah; and He hath *filled him with the spirit of God*, in wisdom, in understanding, and in knowledge, and in all manner of workmanship, and to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood to work in all manner of cunning workmanship. And He hath put in his heart that he may teach, both he and Oholiab . . . them hath He filled with wisdom of heart to work all manner of workmanship of the engraver, and of the cunning workman, and of the embroiderer, in blue, and scarlet, and in fine linen, and of the weaver, even of them that do any workmanship, and of those that devise cunning works."

*Exodus XXXVI, v. 1]* "And Bezalel and Oholiab shall work and every wise-hearted man in whom the Lord hath put wisdom and understanding, to know how to work all the work for the service of the Sanctuary, according to all that the Lord had commanded."

Moses received all these instructions verbatim from the Lord, the Spirit, and he wrote them down by what we call to-day automatic, or inspired, writing, and retailed them to the people, as we should retail a telephone-message; and they no more doubted the testimony thus received than we should doubt the testimony of the telephone. But then how could they doubt, when, for instance, they saw the effect

upon Moses of his sojourn with the Great Spirit on the Mount? For though Moses "wist not that the skin of his face shone, by reason of God's speaking with him, yet Aaron and the children of Israel were afraid to come nigh him, so radiant was his countenance" [XXXIV, v. 29]; and Moses had to put a veil on his face. But, when he went in before the Lord, when he "sat to the Lord" in the inner chamber of the sanctuary, he took the veil off till he came out, "and the children of Israel saw the face of Moses that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with Him."

We must remember that for all these wonderful phenomena Moses had carefully prepared, for, while "he was there with the Lord forty days and forty nights, he did neither eat bread nor drink water." [v. 28]. Most people to-day enter a séance-room straight from the diversions of the material life without preparation of any sort, and then they blame the medium if there are no results.

*Moses' need for guarding against appeal to indiscriminate spirits.* But Moses had as much need to be on his guard against indiscriminate appeal to promiscuous spirits as have psychic students to-day. He had no sympathy with those who suffered punishment from God for disregard of the rules laid down. For instance, even when Aaron's sons Nadab and Abihu were consumed with fire from the Lord, for having offered fire to, or for having called upon, spirits other than the legitimate controls of Moses and Aaron, or for having failed in some way to conform to the appointed ritual which ensured communion only with the higher-planed spirits, Moses, far from condoling with his brother on the loss of his sons, said in a matter of fact way: Just what we might have

expected, for the Lord said we could be assured of sanctification in this work only by appeal to Him alone ; and, feeling the justice of this rebuke, " Aaron held his peace ". [Leviticus X, vv. 1, 3]

It was all the more important to be particular as to which spirits were " called upon ", because in their wanderings the children of Israel came across heathen nations who had a degenerate form of devil worship ; so the Lord was insistent on this point.

Leviticus XVII, v. 7] " And they shall no more offer their sacrifices unto devils (in the revised version " he-goats ") after whom they have gone a-whoring ". If they offer a sacrifice, they must bring it to the door of the tent of meeting to sacrifice it unto the Lord : in other words, they must call upon the Lord and not upon any promiscuous devil who may be near, or they would be cut off from among the people.

Leviticus XIX, v. 31] This is here again specifically laid down ; for the Lord says " Turn ye not unto them that have familiar spirits, nor unto the wizards ; seek them not out, to be defiled by them ; I am the Lord, your God."

Deuteronomy XVIII, v. 9 *et seq.*] And the order is still more emphatic in this chapter, and the reason is made clear. " When thou art come in to the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found with thee any one that maketh his son or his daughter to pass through the fire, one that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. For whosoever doeth these things is an abomination unto the Lord : and because of these abominations, the Lord thy God doth drive them out from before thee."

And here comes the reason for these prohibitions : “ *Thou shalt be perfect with the Lord thy God* ; ” which means, You shall keep true to the one God or the one true Spirit whom you know.

*Deuteronomy XVIII, v. 14]* “ For these nations which thou shalt possess, hearken unto them that practice augury and unto diviners ; but as for thee, the Lord thy God hath not suffered thee so to do.”

*Deuteronomy XVIII, v. 15]* And here follows the gist of the command : “ The Lord thy God will raise up unto thee a prophet, from the midst of thee, of thy brethren, *like unto me* ; unto him ye shall hearken.” From this it is clear that this Lord, this spirit, did not assume to be the Supreme Lord of all, but the spirit of some prophet who had had an earthly experience like unto Moses ; and the people were to listen to one of their own authorized prophets, of whom there would always be some raised up ; and they were not to consult promiscuous mediums.

Next, it is clear, that here as elsewhere God’s condemnation is not delivered against the gift of prophecy, or against any psychic gift as such, but against invocation of promiscuous spirits by promiscuous mediums and through unauthorized channels.

*Deuteronomy v. 18]* “ I will raise them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth, and he shall speak unto them all that I shall command him.”

And further the spirit messages are to be obeyed on pain of excommunication : “ And it shall come to pass that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.” But—fraudulent mediumship is to be punished by death : “ But the prophet which

shall speak a word presumptuously in my name" (which shall give messages which are faked, and not genuine, the prophet who resorts to fraud and trickery), "who speaks that which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die."

v. 21] *Test for true prophets.* The test by which a prophet shall be known is simple: "And if thou say in thy heart How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken; the prophet hath spoken it presumptuously, thou shalt not be afraid of him." A very simple test of genuineness; for the medium who speaks through his own consciousness, who only pretends that he is inspired from the spirit-world, speaks without prescience, and is likely to make false predictions. It was recognized then, as it should be recognized now, that psychic science should be regarded as a sacred science, extremely dangerous when uncontrolled by the holiest wisdom.

*Exodus XXII, v. 18]* But never throughout the Bible is psychic communication with good and holy spirits, forbidden. The familiar text "Thou shalt not suffer a witch to live", which was the epitome for the multitude of the strictures on indiscriminate psychic practices, has been taken by the Church and by anti-spiritualists apart from its context, as a general condemnation by the Bible of all psychic phenomena, and it is this unjust condemnation by the Churches which is largely responsible for the disrepute into which psychic science has fallen.

*I Samuel XV, v. 23]* *Samuel's differentiation between legitimate and illegitimate mediumship.* Condemna-

tion of psychic research has also been derived by the Churches from the words of Samuel, who said : " For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and terraphim." The condemnation of witchcraft is supposed to include a condemnation of all psychic phenomena, and these are placed in the same category as idolatry and terraphim.

But Samuel was himself a prophet, and earned his living by means of his psychic gifts. It was his common duty to " call upon the Lord " : he spent all his life in communication with the spirit-world, and it cannot therefore reasonably be supposed that he was condemning in wholesale fashion, all psychic practices. On the contrary, these verses show that witchcraft, or mediumship by unauthorised psychics, was regarded by Samuel as belonging to a different and inferior order from inquiry of the Lord through the legitimate prophets of the sanctuary. And this utterance, therefore, spoken by one to whom psychic communication with the spirit-world was literally the bread of life, though it sternly forbids any unauthorized communion with the spirit-world, far from being a condemnation of all psychic manifestations, should disprove once for all the claim of anti-spiritualists that the Bible forbids all psychic phenomena.

For, to psychic students, Samuel's meaning is clear : he differentiates between legitimate and illegitimate mediumship, and he asserts that to obey inspiration that comes from tried and holy spirits—the voice of the Lord—is better than to sacrifice dead animals ; and that to hearken—to be ready, that is, to hear the voices of the Holy Spirit—is of more value to man, than the fat of dead rams. [I Samuel XV, v. 22.]

*Samuel, v. 23]* Also that it is as disastrous to rebel against, or to disregard, the counsel of the spirits, received through the authorized prophets, as it is to seek the counsel of the evil spirits through the witches ; and it is as harmful to be stubborn and to resist the inspiration of the good spirits, as it is to be idolatrous and to worship evil spirits.

*1 John IV, v. 1]* St John also, when he said “ Beloved, believe not every spirit, but prove the spirits, whether they be of God, because many false prophets have gone out into the world ”, showed his sense of the need for discrimination, but he did not thereby condemn all psychic practices. Indeed, the keynote of Bible teaching on psychic science is not condemnation of all psychic phenomena, but discrimination as between good and evil spirits, authorized and unauthorized mediums ; and condemnation of the prostitution of great psychic gifts for unworthy ends.

And how can we read the story of the exodus and of the wandering in the wilderness with any appreciation of its sense and meaning, unless we take literally the psychic phenomena which dominate every action, or inaction, of Moses and Aaron ? How grotesque and meaningless to most people are lessons from the Old Testament which are read to yawning congregations every Sunday in our Churches ! Dry bones, from which all nourishment has been sucked. But from the moment that the Bible is psychically understood, every page throbs with life and abounds in picturesque and realistic romance ; and we begin to suspect that perhaps the literary charm both of the Bible and the Greek classics is due to the fact that both Bible and Greek literature, each in its own way, describes a romance of two worlds, so naively interwoven that we are

never quite sure whether we are on the earth below or in the Heaven above. But we are, at least whilst reading, raised above the sordid materialism of those who only crawl upon the earth.

If, for instance, there is no such thing as psychic manifestation and guidance by spirits from another plane, what is there left that is credible of the story of the exodus; and what value can there be in a Bible in which, as we are now showing, almost every event, every incident great or small, is founded on a psychic basis, and is worked out by psychic means?

*Numbers IX, v. 15 et seq.] The spirit in the pillar of cloud and of fire.* Every movement of Moses, and of the multitude in his charge, was directly controlled by the spirit who dwelt over the tabernacle, in what looked like a cloud by day, and "had the appearance of fire" by night.

*Numbers, v. 17]* "And whenever the cloud was taken up from over the tent of meeting, then, after that, the children of Israel journeyed, and in the place where the cloud abode, there the children of Israel encamped. At the command of the Lord, of this manifesting spirit, the children journeyed, and at the command of this spirit they encamped. As long as the cloud abode upon the tabernacle, they remained encamped.

*Numbers, v. 22]* "Whether it were two days or a month or a year that the cloud tarried upon the tabernacle, abiding thereon, the children of Israel remained encamped and journeyed not; but when it was taken up they journeyed." And as Moses was the medium by whose psychic power the spirit manifested, he could, by his presence, or by his absence from the tabernacle, control the coming and the going of the cloud in which the spirit materialized.

*Numbers IX, v. 23]* For the people kept the command of the Lord "*at the hand of Moses.*"

*Moses reproaches God with the difficulties of his task.* But even for a great man like Moses, such a charge over an undisciplined and emotional people was too great; and for lesser folk it is consoling to find that he broke down under the strain, and then, human-like, reproached God with entrusting him with such a thankless task.

*The Spirit suggests a remedy.* But this God, or Lord, or Spirit, who may well have once had an earthly existence, which enabled him to sympathize with the difficulties of Moses, did not seem at all annoyed; He quite understood, and at once suggested a suitable remedy. He told Moses to call together seventy representative elders, and to come with them to the door of the tent of meeting, and that He, God, would Himself talk with them all, and would put a portion of Moses' spirit upon the elders. In other words, He would test these elders and see if they had psychic gifts, and could thus relieve Moses of some of his responsibility.

The result was not satisfactory: the Spirit manifested through the cloud in the usual manner, but though on this one occasion, when they were many together and in accord, and there was therefore an acceleration of power, they prophesied, or showed the psychic faculty, "they did so no more:" [XI, v. 25]: the fact being that, as even the Lord had to learn, prophets or psychics cannot be produced to order.

But an interesting incident occurred, for two of the number who had been called failed to put in an appearance, and remained in the camp, but curiously enough they began prophesying in the camp, much to the annoyance of Joshua, who asked Moses to

forbid them. Moses, however, with characteristic broadmindedness, refused, saying: "Art thou jealous for my sake? Would God that all the Lord's people were prophets, that the Lord would put His spirit upon them." [Numbers XI, v. 29].

*Jealousy of Aaron and Miriam.* But it was not only the people who were troublesome; Moses' own sister, Miriam, and his brother Aaron, had fits of jealousy and pettiness, and began interfering with his domestic arrangements. Moses had committed the unpardonable sin of marrying without consulting his relations. They did not like his marrying a Cushite woman, and they evidently made disagreeable comments, and, having once started along the path of criticism of the great man's actions, they began to think that they had as good mediumistic qualities as he. "Hath the Lord indeed only spoken with Moses? Hath He not spoken also with us?"

Numbers XII, v. 3] *Meekness of Moses.* We are here told that "the man Moses was very meek, above all the men which were upon the face of the earth"; but the word 'meek' here obviously bears a psychic significance, and means that quality of passivity, receptivity, and that power of obliteration of the conscious self which is essential for the successful psychic. For the only earthly meekness Moses ever showed was when he took his father-in-law's advice—in the matter of judging the people. In his earthly character he was of a quick and fiery temper, and this interference with his domestic arrangements was more than he could bear, but the clairvoyant Lord soon got to know what was going on, and determined to put a stop to it. He appeared in the pillar of cloud, and spoke suddenly to Moses and Aaron and Miriam, and told them

all three to come out to the tent of meeting. He then spoke these words, remarkable and instructive for those who are curious to know how prophets arise: "Hear now my words", said God; "if there be a prophet (that is, an ordinary prophet) among you, I, the Lord, will make myself known unto him in a vision; I will speak with him in a dream" [XII, v. 5]—thus giving the world valuable testimony that this psychic mode of manifestation is God's way.

The Lord then went on to explain that Moses was not an ordinary prophet, for with him God spoke "mouth to mouth, even manifestly, and not in dark speeches, and the form of the Lord shall be behold"; which means that Moses heard the direct voice of the spirit, and that he and the spirit spoke and answered each other mouth to mouth; and that Moses had also the psychic gift of seeing the materialized spirit, and of knowing, therefore, with whom he spoke.

In view of such great psychic powers, how then were they who had lesser powers not afraid to speak against Moses? As punishment for their truculence and conceit, poor Miriam was struck with leprosy, and was kept outside the camp in quarantine for a week, though Aaron, as it seems unjustly, escaped punishment.

*Scepticism of the people.* Yet notwithstanding all the psychic wonders which took place every day in their midst, the children of Israel, though chosen by God as vehicles for the transmission of spirit-truths, were for the most part intractably sceptical, so that even the Lord lost patience with them. "How long", said He, "will this people despise Me, and how long will they not believe in Me, for all the signs that I have wrought among them?"

But is not it always the same ? Are we any different to-day ? As it was in the days of Noah, said Jesus, so shall it be in the days of the coming of the Son of Man, and so it is in the twentieth century. " If they believe not Moses and the prophets, neither will they believe though one rose from the dead." [XIV, v. 11].

If even the people who witnessed the wonders of Moses and the prophets were apt to relapse into scepticism, unless they had signs and wonders every day, we must not be surprised if those who have never themselves witnessed a psychic sign remain sceptical. But at least those who believe in the Bible might believe that, when Moses prayed, as it is said, " to the God of the spirits of all flesh ", he meant literally what he said, and that unless by spirits he meant spirits, and by " the spirits of all flesh " he meant the spirits of those who once were in the flesh, the exhortation had no meaning.

*Korah, Dathan and Abiram.* Moses never made the mistake of most men who rise to positions of unexpected greatness and responsibility, he never took the credit of his greatness to himself. Even when it was necessary to humble the rebellious Korah, Dathan, and Abiram, who were beginning to incite the people against his authority, he humbly left it to the Lord to show to the rebels the source of his authority. " Hereby ", said Moses, " ye shall know that the Lord hath sent me to do all these works : for I have not done them of mine own mind." [XVI, v. 28].

*Moses disobeys the spirit command.* And certain it is that no man of his own mind would have risked such a thankless undertaking, and that no man of his own mind could have succeeded as Moses did. And our truest sympathy goes out to him when, on

one fatal occasion, this "meekest man on all the earth" acted for once, no doubt under great provocation, on his own initiative and ignored the Lord's command. The people were in dire straits for lack of water, and they came complaining bitterly to Moses and Aaron, who, as usual, when in doubt and difficulty, went from the presence of the assembly (who had made themselves very unpleasant) unto the door of the tent of meeting, and fell upon their faces" [XX, v. 6], presumably went into trance, "and the glory of the Lord appeared unto them", the spirit manifested at once. The Lord then told Moses to take the rod and assemble the congregation, and then to *speak* unto the rock before their eyes, that it give forth its water. But Moses, having his rod in his hand, instead of speaking to the rock, is said to have struck it twice; which probably means that, wishing to make quite sure of his water-supply, he used the divining rod to find the water instead of trusting to the supernormal power of the spirit. The result was successful, but, from the Lord's point of view, an opportunity of producing the dramatic effect of a psychic wonder, was lost, and the anger of the Lord was therefore kindled. Sure proof that this Lord was not the supreme God, but a spirit who still retained some of his human attributes.

*Moses and the Promised Land.* And Moses, after having borne the heat and burden of the day, was, like most pioneers in a great work, prohibited from reaping the reward of his labours. He was told that because he had not believed in the Lord, to sanctify him in the eyes of the children of Israel, that he should never set foot in the promised land. No doubt this would appear to the people to be a salutary warning against disobedience to the Lord's commands; but perhaps, after all, it was not such a great punish-

ment for an old man who was already weary of a thankless task. A promised land on this earth would probably not be worth as much to Moses as the reality of the spirit-life which he already enjoyed, and which he would enjoy in fuller degree after his death.

*Numbers XXVII, vv. 18, 21] Moses arranges for his successor—Joshua.* So he arranged quite cheerfully for his successor, and, under the Lord's direction, he selected for this arduous post Joshua, the son of Nun. And, from the point of view of this book, it is interesting to note that Joshua was expressly chosen because he was "*a man in whom was the spirit*", because, in short, he possessed the psychic faculty. Joshua was to stand, said the Lord, before Eliezer, the priest, "*who shall inquire for him by the judgement of the Urim before the Lord*". This shows plainly that this was the legitimized way of enquiring of the Lord—God's own way of revelation. And, if psychic phenomena were only reverently organized and controlled by responsible authorities, why should we suppose that the results would be less desirable now that they were in the days of Moses ?

There would be no need then for the air of artificial sanctity which to-day vitiates the atmosphere of our Churches ; religion would then be an open, wholesome intercourse between two worlds, which are not divided by the veil of death but by the prejudices of a credulous scepticism.

*Moses' farewell speech.* And right thankful Moses must have been, at 120 years of age, to pass on to another the heavy burden he had borne so long and so heroically. His farewell address (in the book of *Deuteronomy*) to the people whom he had so long and so nobly led, as no other less psychic leader could have led, stirs our hearts even to-day, though we have only the dimmed picture of the story in our minds.

In this farewell speech he recapitulates in modest terms the history of the exodus and of the chief events of his stewardship, always under the direction of the Spirit. He reminds them of the laws and commandments *given by the finger of God* from Sinai, and he lays down laws and commandments received by direct voice, by communication from the Lord, for their future guidance. He assumes throughout that the Lord, the communicating spirit, was a living reality, in objective intercourse with him. And it is all interwoven with a sincere asseveration of his belief in the close relationship between God and His people.

*Deuteronomy IV, v. 7]* "For what great nation is there that hath a god so nigh unto them, as the Lord our God is whosoever we call upon him." . . . He reminded them how in Horeb they had come near, and stood under the mountain, and the mountain burned with fire, unto the heart of heaven, with darkening cloud and thick darkness; and how "ye heard the voice of words, but ye saw no form; only ye heard a voice" [vv. 11-12]. The people had not been able to see the materialized spirit, they had seen only the ectoplasmic radiance shining in the darkness, and had heard clairaudiently the spirit-voice.

*Deuteronomy IV, v. 15-16]* "For ye saw no manner of form on the day that the Lord spake unto you in Horeb out of the midst of the fire: and the reason why they were not allowed to see the form is given: lest ye corrupt yourselves, and make you a graven image in the form of any figure, the likeness of male or female, beast, winged fowl, fish", etc.

*Deuteronomy IV, v. 32]* Moses appealed to them to "ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and from the one end of Heaven unto the other,

whether there hath been any such thing as this great thing is, or hath been heard like it?"

*Deuteronomy*, v. 33] "Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?"

*Deuteronomy* IV, v. 35-36] "Unto them were signs and wonders showed that they might know that the Lord He is God: there is none else beside Him. Out of Heaven He made them to hear His voice: that He might instruct them: and upon earth He made them to see His great power"—great psychic lights—"and they heard His words out of the midst of the fire."

He reminds them quite humbly of all he did for them on the Mount when on two occasions he was up there fasting for six weeks at a time—to ensure the best psychic conditions. He recounts how, these two times, he fell down before the Lord, during the forty days and nights—referring, doubtless, to the trance-condition in which he, presumably, received the commands. He did not omit to warn them against the dangers of false prophets and false dreamers of dreams, and he condemns once and for all irresponsible sorcery and practices appropriate to vile pagan religions of the early ages of mankind. And he makes clear, as we have already seen, the reason for this condemnation. [XIII, v. 1]

*Deuteronomy* XVIII, v. 9-22] But, far from condemning all psychic practices, he specially enjoins inquiry of the Lord *through prophets raised up by the Lord*, "from the midst of thee, of thy brethren, like unto me", that is, like unto Moses, "unto him ye shall hearken."

*Deuteronomy* XXXI, v. 1] And Moses concluded with a simple eloquence which must deeply have stirred the hearts of this emotional people. It was his birthday: "I am", he said, "one hundred and twenty

years old this day : I can no more go out, and come in : and the Lord hath said unto me ' Thou shalt not go over this Jordan ! But see, I call Heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse : therefore choose life that thou mayest live, thou and thy seed, to love the Lord thy God, to obey His voice, and to cleave unto Him : for He is thy life and the length of thy days : that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.' " [XXX, vv. 15,19]

Moses then called Joshua and said : " Be strong, and of good courage, fear not, nor be affrighted at them : for the Lord thy God "—this great, good Spirit—" He it is that doth go with thee ; He will not fail thee nor forsake thee."

*Deuteronomy XXXI, v. 14]* The Lord then told Moses and Joshua to present themselves at the tent of meeting, that He might transfer to Joshua the charge. And the Lord duly appeared in the tent in a pillar of cloud, and the pillar of cloud stood over the door of the tent, while the Lord, in suitable words, gave Joshua the charge [v. 24] : " And when Moses had made an end of writing the words of this law in a book, he spake in the ears of all the assembly of Israel," the inspired words of his swan-song contained in *Deuteronomy XXXII-III*.

*Death of Moses.* On that day the Lord told Moses that his hour had come, that he was now to go up on to Mount Nebo, whence he was to behold from afar the promised land ; and, thereafter, he was to lay him down and die on the Mount, because he had trespassed, and had lost a great opportunity of showing to all the children of Israel the great psychic power of the spirit called the Lord.

So this old man of 120 years, in obedience to a spirit-command, climbed Mount Nebo to gaze upon the glories of the lost earthly paradise. No mention is made in *Deuteronomy* of anyone who accompanied him: he was alone with his God; and, though we are told that his eye was not dim nor his natural force abated, alone, in obedience to the spirit-voice, he laid himself down and died. And God, we are told, buried him in the valley, in the land of Moab, over against Beth-peor; but "no man knoweth of his sepulchre unto this day". And, as it is unlikely that the spirit entities would have dug him an earthly grave, and as otherwise his body must have been discovered by his adoring people, it is more than probable that this great psychic shared the honour bestowed upon Enoch, and upon Elijah, and—by methods which will be understood by psychic scientists—was transferred directly to the spirit-plane.

This is the assumption of the writer of the apocalyptic *History of the Prophet Moses*, who gives the following sublime description of the passing of one who was—with one exception—the greatest psychic of all time.

"And then Moses lifted up his head upon the mountain of Pisgah, where he sat and looked once more upon the promised land, and at his feet stretched out the grassy plains, flowing with milk and honey, and the fertile valleys, in which his footsteps were not to tread; and the olives and the vines, which he was not to gather, and the glorious prospect of that country was spread abroad before him; and the rivers stretched forth their arms as his regards fell upon them, and the rustling branches of the trees sighed to him "Farewell" as they waved their boughs in the gentle evening breeze.

"And now the holy angels who were deputed to

receive his body descended from Heaven, and stood around the prophet upon the mountain, and behold ! all poisonous herbs withered, and all evil things perished before their footsteps, and nothing that was wicked or evil or sinful remained upon the mountain with Moses and the holy angels of the Lord. . . .

“ And as the evening advanced and the shadows of the hills were lengthened upon the plains of the promised land, and the golden rays of the sun were sinking into the waters of the western sea, a murmur of lamentation arose in the camp of the Israelites, for they said : ‘ Behold, the sun of Israel is setting, and the light of our nation is passing away : the head of the mighty is laid low, the face of our leader will be seen no more ; who is there that shall be likened unto him ? Where shall his equal be found in the land ? Generation after generation shall pass away before a man like him shall arise again ; but the glory of his name shall endure for ever, the fame of his holiness and of his greatness and his justice shall be well known to our children’s children. . . . ’

“ And the sun sank down below the sea, and drew around him his mantle of purple and gold, and Moses fell upon his face before the Lord, and he prayed to the Lord his God, and the spirit of the Lord came down and kissed the face of His Prophet, and his soul was received into the glory of the Heaven of heavens.

“ And the arms of Moses were laid across his breast, and his eyes were shut ; and the angel Zinghiel supported his head, and the angel Gabriel supported his right side, and the angel Michael supported his left side, upon the mountain which overlooked the promised land ; and, when the shades of darkness were gathered upon the earth, there was silence in that place, only was the voice of Joshua heard who prayed unto the Lord for strength and wisdom to

govern his people, for he only was left upon Mount Pisgah, when the angels had departed with the body of Moses, the prophet.

"Now when the rays of the morning sun first broke forth over the edges of the plains of the wilderness of the East, Joshua came down from the mountain, carrying in his arms the book of the law which Moses had written in his own handwriting, and he presented himself before the people, and the light which had shone from the forehead of Moses rested upon the forehead of Joshua, the son of Nun, only the light was less bright than that which shone from the face of him who had spoken with the Lord."

If psychic phenomena are figments of the imagination now, they were equally figments of the imagination in the days of Moses ; and, if this is so, the story of Moses and the exodus is a fairy-tale which should, together with the greater portion of the Bible, be discarded as a meaningless and misleading fiction. Then this record of Moses, and all the other psychic records, are absurdities, the Bible is then less than inspired—it is a travesty of truth, and the Churches must cease to use the Bible as a foundation of religious teaching : they must indeed close their doors for evermore.

But if psychic phenomena to-day are found to correspond in almost every detail with phenomena recorded everywhere in the Bible, and if we can by scientific investigation, assure ourselves of the genuineness of the phenomena to-day, as Moses in his day was assured, we all should, Church people and psychic scientists alike, be led to a further and more sympathetic study of the general principles which are contained in the psychic messages of the Bible, in the hope of re-establishing the kingdom of Heaven on earth.

## CHAPTER VII

### BALAAM

*Numbers XXII]* In the *Book of Numbers* the narrative of the adventures of Moses and of the Israelites in the wilderness is interrupted by the insertion of the well-known story of Balaam and the ass. But well-known as this story is, its psychic significance, and therefore its true import, is generally ignored. As we are taught it, the salient features of the story are that Balaam blessed where he was expected to curse, and that his ass spoke.

But those who do not understand, or who do not believe in spirit-inspiration, will probably misapprehend the Bible meaning of blessings and of cursings, and they will also fail to make sense of the assertion that an animal whose articulation is generally restricted to the proverbial braying of the ass should suddenly, owing to the presence of the angel in the way, be able to address Balaam in his own human language. But first, why did Balak believe that those whom Balaam blessed would be blessed, and that those whom he cursed would be cursed? Why was Balaam supposed to have power either to bless or to curse effectively? He was not a priest or a holy man or even a great man. Having to-day lost psychic understanding, the world at large has lost the Old Testament meaning, the real meaning of blessings and cursings. These were not merely, as they are with us to-day, pious benedictions or maledictions, pronounced at haphazard by loving friends

or by vindictive enemies; they were clairvoyant prophecies, which were uttered only under the influence of spirit-inspiration by those who were psychic enough to receive such inspiration. And it was because Balaam was known to be a prophet, a psychic, with clairvoyant and clairaudient gifts, that his blessing or his curse would be supposed to have weight as a prediction of the future.

The blessings pronounced, for instance, by Isaac on Esau and on Jacob, and by Jacob on Ephraim and on Manesseh, were not simply blessings in our modern acceptation of the term—they were prophetic utterances spoken under spirit-control.

In the Balaam story, which affords irrefutable evidence of the prevalence of psychic practices and of their divine sanction in Bible days, Balak, the king of Moab, had grown alarmed at the numbers and at the reputed power of the Israelites, and, as though it was the natural thing to do, he sent word to Balaam the best known psychic of the day, requesting him to come at once, and curse these people; knowing, as he said, that "He whom thou blessest is blessed, and he whom thou cursest is cursed."

Balak took care to send influential messengers, the elders of Moab and the elders of Midian, and they departed with the rewards of divination, that is the ordinary fees for the medium, in their hands. Even in the days of Balaam, as in the twentieth century, prophets and the psychically gifted have need of the wherewithal to sustain life, and, provided that psychic talents are honestly and reverently used, there is nothing illegitimate in this. Does not the minister of the Church receive payment for his services?

*Bible meaning of curses and blessings.* Now whatever understanding Balak may have had of the manner of

operation of a curse, it is clear that for him a curse must have meant something more than a mere explosion of bad language such as is synonymous with our understanding of a curse to-day. If anyone with a foul tongue would have answered the purpose, why should he go to so much trouble and expense to send for Balaam, the reputed psychic? Balak knew that a curse from a man of Balaam's powers had a way of "coming true"; and it was this "coming true" which gave the value to a curse or to a blessing.

Now the only way of making sure of the coming true of that which was said, either in cursing or in blessing, was to have a foreknowledge of that which would occur, and this could only be obtained by psychic means, such as were only available to prophets —to those possessed of psychic gifts. Balaam was one of these, and therefore Balak was probably right in assuming that those whom he blessed would be blessed, and those whom he cursed would be cursed. They would not be blessed, or cursed because Balaam cursed or blessed them, but because the curse or the blessing would be a prediction of the coming of events which would have been communicated to Balaam by means impossible to those not possessed of psychic powers. And, as an optimist and as one probably ignorant of the operation of universal law, Balak no doubt hoped that Balaam had the means of influencing the oracles to predict in accordance with his desire.

Balaam received the messengers hospitably, and told them quite properly that he must first inquire of the Lord before he could give them an answer; he must, that is, consult his spirit-guide and abide by his inspiration. And it probably came as a surprise, an unpleasant surprise to Balaam, that the

Lord, the spirit, told him curtly that he was not to curse these people, for they were blessed. But Balaam did not at first dream of disobeying the inspiration ; he told the messengers what had happened, and said they must return to Balak with this negative reply.

*Numbers XXII, v. 14]* Balak, however, would not take No for an answer : he sent a still more influential deputation to Balaam with the message that he must come at all costs ; and, evidently knowing something of Balaam's character, Balak further bribed him by saying that if he would only come and curse these people, he, Balak, would promote him to great honour and would give him whatever he should ask.

At first Balaam replied virtuously that, if Balak were to give him his house-full of silver and gold, he could not go beyond the word of the Lord, to do less or more [v. 18]. But the thought of that house-full of gold and silver was too much for him, and he added that, if the deputation would stay with him for the night he would try the Lord again and see what he would say this time. A fatal backsliding.

God responded to his call, and came to Balaam at night, when the conditions would of course be most favourable for psychic manifestations. At first the story gives us the impression that at this séance God was importuned by Balaam into giving a grudging permission for him to go with the deputation, though on condition that he spoke only the word which God would give him ; and that, thinking this good enough, Balaam rose up early in the morning, saddled his ass, and went off with the princes of Moab. But when we further read [v. 22] that God's anger was kindled because he went, and that the angel of the Lord—not the same Lord whom he

had consulted—placed himself in the way for an adversary against him, it seems clear that Balaam had interpreted the spirit's answer dishonestly, in accordance with his own desire, and that permission to go with the deputation had not really been given. This view is confirmed when a little later, he acknowledged his sin, and offered to turn back [v. 34].

*The angel and the ass.* But no better proof of the objectivity of the angel in the way, could be afforded than by the fact that the ass was conscious of the supernormal presence and turned aside three times ; while Balaam, whose psychic sense was temporarily blinded by worldly greed and by his anger at the behaviour of the ass, failed to see the phenomenon, and demeaned himself by beating the poor helpless beast. The story says that the Lord then opened the mouth of the ass, and that the ass reproached Balaam.

Now, to those who have no understanding of psychic matters, this is an absurdity, but those who have even an inkling of psychic happenings can suppose that it was not the ass who spoke from its own consciousness—this would have been a contravention of natural law—but the angel, the spirit, who spoke as from the mouth of the ass or from beside the ass, a feat easily understood by spiritualists.

Balaam, after first hearing the voice, then saw the spirit presence standing in the way, and he bowed his head and fell on his face, acknowledged his sin, the sin of having wrongfully interpreted God's message, and offered to go back home again. But the Lord told him, or he again assumed that the Lord told him, that he could continue on his mission provided he spoke only as he received word from the Lord [v. 35].

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So he went on, and was duly met by Balak, who reproached him for not having come before and reminded him of all the honours he could bestow upon him. Balaam, whose conscience was not at all at ease, replied: Well, I am here now; but please remember that I am not responsible for anything I may say; I can only speak as God, that is, as the spirit, dictates [v. 41].

*Balaam's Blessing.*—Then Balak took Balaam and brought him up into the high places of Baal—no doubt the happy hunting-ground of evil spirits invoked by the heathen—and they sacrificed bullocks and rams upon those heathen altars. Then Balaam, who should of course have had no truck with the spirits or gods of Baal, went to a bare height to commune with God, with the spirit familiar to him, and the Spirit met him, and told him what he was to say. And Balaam returned to Balak, and took up his parable and, to the dismay of Balak, instead of cursing he blessed the children of Israel, that is he uttered predictions favourable to the future of the Israelites.

But Balak was not easily thwarted: he was very angry with Balaam, but he persuaded him to try again and see if he could not curse the people this time. And so again Balaam, running with the hare and hunting with the hounds, first sacrificed to the heathen deities, and then went out and met the Lord. And once more the Spirit put a parable in his mouth; this time it was even a stronger blessing than before; but Balak, still undaunted, hoping no doubt to take God unawares, tried another plan. He said to Balaam: This time neither curse them at all, nor bless them at all; so for the third time they went through the same ritual [v. 25].

*Numbers XXIV, v. 1]* But Balaam seems suddenly

to have realized that it was useless for him to kick against the pricks, for, when he saw that it pleased the Lord to bless Israel, he went not, *as at the other times*, to meet with enchantments—the illegitimate heathen enchantments, of sacrificing, and of calling on the spirits of Baal—but he set his face towards the wilderness, where he could meet face to face with the Lord.

*Numbers XXIV, v. 2]* And Balaam lifted up his eyes, and he saw Israel dwelling according to their tribe, *and the spirit of God came upon him*, and he took up his parable and said, “ Balaam the son of Beor saith, and the man whose eye (psychic eye) was closed saith : He saith, which heareth the words of God, which seeth the vision of the Almighty, falling down and having his eyes open (a trance is evidently meant) : “ How goodly are thy tents ”, etc. Then follows a flow of prophecy, in language which could have been inspired only by highly-placed spirits. By their fruits must we judge them.

Balak, furious but helpless, smote his hands together, and implored Balaam to flee back with all speed to his own place before he had time to do any more harm. He had intended, he said, to bestow upon him every kind of honour, but now, well, it was Balaam's own Lord who had deprived him of all this. Balaam reminded him that he had given warning of what might happen ; and then, with the inspiration of the spirit of God still upon him and probably not conscious of what he was saying, he added—and it was a sharp sting in the tail of his words—“ I will return now to my people, but before I go I will just advertize thee what this people will do to thy people in the latter days ” ; and, before Balak could stop him, Balaam was seized with inspiration and made things a thousand times worse : he

foretold destruction to the heathen nations and glory for the Israelities, and he prophesied, as only those can prophesy who have the gift to psychically apperceive and to express in language beyond the capacity of the normal intellect, visions of the future which are unforetellable by the normal consciousness of man. And when he had finished, he rose up and went, and returned to his place. "And Balak also", evidently dumbfounded, "went his way." [v. 25].

*Balaam's downfall.* But, in the end, that houseful of gold and silver and the countless honours proved too much for Balaam's virtue. Balak won him over to the service of the heathen, and, as we learn in *Revelations* [II, v. 14], Balaam soon descended to the lowest depths of infamy: "He taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication."

*Balaam is slain.* And as a fitting reward for loving the wages of unrighteousness—as St. Peter says of him [II *Peter*, ii, v 15]—and for his misuse of his divine gift, he was eventually slain by the Israelites, together with his kingly heathen patrons. A salutary example of the result of prostitution for sordid ends of a great psychic gift.

Thus we have the record of another Bible story, the whole gist and import of which is, from start to finish, purely psychical. Its moral also is purely psychical, for the only lesson to be learnt is the danger of the sin to which mediums are specially exposed, the sin, namely, of prostituting for sordid ends a precious psychic gift. This story would never have been in the Bible, had not psychic phenomena been accepted as everyday possibilities by those who wrote the Bible, and from our present point of view

it is irrelevant to attempt to prove whether Balaam was an historic or a fictitious character; our obligation here is to show that the Bible records stories which would never have been recorded but for the supernormal phenomena upon which they are based.

## CHAPTER VIII

### JOSHUA

MOSES was succeeded in the leadership of the people by Joshua, and Joshua had deliberately been selected for the post by the Lord, because, as we have seen, he was a man "in whom was the spirit": he was, in other words, a first-class psychic. All through the *Book of Joshua* we read continuously "And the Lord spake unto Joshua"; and this was no mere literary formula, but an assertion of an objective fact. And it is certain that the Lord would not have kept on talking to Joshua if the latter had not the means of hearing and of understanding what was said.

*Joshua I]* In the first chapter God personally gives him the charge, with the admonishment that he must be strong and of a good courage; and that then He, God, will be with him, as He was with Moses. He will not fail him nor forsake him.

*Joshua III, v. 17]* God very soon gave Joshua the requisite signs of his favour. First he spirited the children of Israel across the Jordan dry-shod, a sign with which the Israelites were now familiar, and this in order that "all the peoples of the earth may know the hand of the Lord, that it is mighty; that they may fear the Lord for ever and ever." [v. 24]

*Walls of Jericho shattered by spirit-device.* God's next sign was that he revealed to Joshua, by psychic means, a device for shattering the walls of the City of Jericho, which the Israelites were about to invest. Joshua was one day standing near Jericho, and he lifted up his eyes and looked, and behold! there stood a man

over against him, with his sword drawn in his hand. So real was the appearance of this man that Joshua did not at first realize that it was a materialized spirit, and he asked: "Art thou for us, or for our adversaries?" It was only when the apparition replied that he had come as "Captain of the hosts of the Lord" that Joshua understood, and "he fell on his face to the earth, and did worship, and said unto him: What saith my lord unto his servant?" Then the Captain of the Lord's host—the spirit—said unto Joshua: "Put off thy shoe from off thy foot, for the place whereon thou standest is holy." No devilry here. And Joshua did as he was told.

The spirit then detailed to Joshua the device for shattering the walls of Jericho, in accordance possibly with a law of acoustics with which we to-day are not familiar—a law which required that the blast with the ram's horns, the blowing of the trumpets, and the shouts of the people, should all be in unison. [VI, vv. 6-20]

But laws of acoustics essential also for successful psychic results seem to have been understood in Old Testament days, for in *Chronicles* [2 *Chronicles* V, vv. 13-14] we read "that it came to pass when the trumpeters were *as one to make one sound to be heard* . . . and when they lifted up their voice *with* the trumpets and cymbals and instruments of music . . . that then the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud, for the glory of the Lord filled the house of God." In other words the unison of sound produced psychic results that were magnificent.

But whether there is, or is not, a psychic explanation as to how the walls were shattered, the fact of importance for our present purpose is this: that

Joshua received the information as to how he was to proceed, by means of his occult faculties of clairvoyance, and of clairaudience ; and, as in innumerable other instances, there would have been no story to tell, had there been in Bible days, no such things as psychic phenomena, and no belief in the veridical nature of these phenomena. The experiment succeeded, and thenceforth Joshua never for a moment doubted that it was God, a Spirit, who was working for them all the time ; and the people knew it too, though they needed to be constantly reminded.

*Joshua's farewell.* This, indeed, was the keynote of his farewell words : “ he told them that he was now going the way of all the earth ; and ye know in all your hearts, and in all your souls,” he said, “ that not one thing hath failed of all the good things which the Lord your God spake concerning you : all are come to pass unto you, not one thing hath failed thereof.” And the sum and substance of his final admonition was just this, that they should not go and serve other gods—consult, that is, strange spirits : “ Choose you this day, whom ye will serve : whether the Gods which your fathers served, that were beyond the river, or the Gods of the Amorites in whose land ye dwell : but as for me and my house, we will serve the Lord,”—the spirit known as the Lord. [XXIV, 15] And the people said, “ Nay, but we will serve the Lord, and unto His voice will we hearken : ” and it was literally His voice to which, through Joshua, they hearkened. [v. 21]

*Joshua XXIV, v. 26] Oak tree sacred to spirits.* Joshua then made a covenant with them to that effect, and he wrote the words in the book of the law of God, and he took a great stone and set it up there, *under the Oak* that was by the sanctuary of the Lord. An interesting little bit of evidence, this, of the sacred

import of their covenant not to worship strange gods—inquire that is, of strange spirits—and of the sacred view they took of communion with their God, for amongst the Hebrews the Oak was a sacred tree, sacred to spirits—no doubt because spirits were wont to appear under trees which, on account of their size, cast deep shadows favourable for materializing purposes.

Jacob, for instance, buried the idols, or strange gods of his household, together with their earrings, under the Oak which was by Shechem. [*Genesis XXXV, v. 4*]

The Lord appeared to Abraham by the oaks of Mamre. [*Genesis XVIII, v. 1*]

The angel of the Lord that appeared to Gideon, sat under an Oak which was in Ophrah. [*Judges VI, v. 11*]

The men of Shechem made Abimelech king, by the Oak of the pillar that was in Shechem. [*Judges IX, v. 6*]

Rebecca's nurse, Deborah, was buried under an Oak. [*Genesis XXXV, v. 8*]

By the direction of Samuel, Saul met three men (angels) at the Oak tree, before his coronation. [*1 Samuel X, v. 3*]

The old prophet of Bethel found "the man of God" sitting under an Oak. [*1 Kings XIII, v. 14*]

The bodies of Saul, and of his sons, were buried under an Oak. [*1 Chronicles X, v. 12*]

But men are much the same at all times and in all places; they must have continuous signs and wonders, or they will not believe. And so the children of Israel "served the Lord all the days of Joshua, and all the days of the elders who outlived Joshua, *who had seen all the great work of the Lord* that he had wrought for Israel." [*Judges II, v. 7*] But no sooner was Joshua dead, and his collaborators who had

helped him, than the people forsook the Lord and served Baal and the Ashtaroth, though immediately before Joshua's death, the angel of the Lord had taken the trouble to come all the way from Gilgal to Bochim, to give them good advice. [v. 13]

These Bible angels are anything but figurative, fanciful, or winged creations of the imagination ; they appeared in human form, the exact prototype of spirits that are seen to-day. It is only in these latter days, when the world has lost the knowledge of psychic truths, that wings and golden harps and such-like excrescences have been invented, with the view of, or at any rate with the result of, widening the breach between this world and the next ; for the wider the breach, the greater the necessity for the intermediary priest, who has in these days entirely superseded the prophet. If an aeroplanic view of the decline of psychism in the Church could be obtained, it would probably be seen that God's original arrangement with Moses and Aaron, that prophet and priest should work hand in hand, has never been congenial to the Church. For implicitly this resulted in the priest having a power and authority which were subsidiary to that of the prophet ; for, whereas the latter received his communications directly from the spirit world, the priest, unless he chanced to be also a prophet—and this was not usual—could receive his inspiration only through the prophet, at second-hand. He would, not unnaturally, resent this unequal partnership, and he soon found reasons for condemning psychic communications as works of the devil.

Moreover, as prophets cannot be manufactured to order, there would always be intervals when there was no psychic who could worthily play the prophet's rôle, whereas anyone who fancied the position could

be a priest. Gradually, therefore, the rarer rôle came more and more into desuetude, and the offices of priest and of prophet became dissociated. The priest continued as a regular appanage of the Church, whilst the prophet came to be regarded as a dangerous freak, from which the Church must be disconnected. And because of this anti-psychic bias on the part of the Church, the Bible has lost its hold upon the world to-day, for, in presenting the Bible to their congregations, the Church excises the living heart of all the stories. The Churches' presentation of the story of Deborah, the prophetess, is a case in point.

## CHAPTER IX

## DEBORAH

*Judges IV*] In this story, as told in *Judges*, the children of Israel had fallen, as was their wont, into evil ways, and, "the Lord had sold them into the hand of Jabin, King of Canaan, who had mightily oppressed them for twenty years." [v. 2] Now Deborah, a prophetess, the wife of Lappidoth, "judged Israel at that time" [v. 4] and she dwelt under the palm-tree of Deborah. And one day the children of Israel, sick to death from the many years of oppression, came to her, full of apprehension on their discovery that Jabin had nine hundred chariots of iron which he evidently meant to use against them. She was a prophetess, that is a psychically gifted woman, and they asked her to inquire of the Lord for them what was to be done in this threatening aspect of affairs.

As the result of her psychic communication, Deborah sent for Barak, and told him that the Spirit had told her that he, Barak, was to go out unto Mount Tabor with one thousand men, and that the Lord would draw unto him to the river Kishon, Sisera, the captain of Jabin's army, with his iron chariots and his multitude, and would deliver them all into Barak's hand. That seemed good enough, but Barak said he would go only if Deborah would go with him, to give counsel from the Lord. Deborah said Very well, she would surely go with him, but—and this, of course, she could only have known clairvoyantly—he must

understand that, though he would be victorious, the honours of the day would fall not to him, Barak, but to a woman, some unknown woman. And we all know how this prediction came true, and that when the Lord had destroyed all Jabin's army except Sisera, Sisera fled, and, taking refuge in the tent of Jael, the wife of Heber the Kenite, was by her ingloriously and treacherously put to death.

And the wonderful song of Deborah is further evidence of the general belief that it was the Lord or a guiding spirit, from another plane, who had throughout persistently controlled the victorious operations—*through the mediumship of Deborah.*

*Judges V, vv. 5, 7, 8]* “The mountains flowed down  
at the *presence of the Lord*,  
Even yon Sinai at the *presence of the Lord*, the God of  
Israel,

The rulers ceased in Israel, they ceased,  
Until that I, Deborah, arose.  
That I arose, a mother in Israel.

They chose new gods ;  
Then was war in the gates :  
Was there a shield or spear seen  
Among forty thousand in Israel ? ”

Until Deborah, the prototype of Joan of Arc, aroused them, and went out with them to do battle against the hosts of Sisera.

“They fought from Heaven  
*The stars in their courses* fought against Sisera.”

[v. 20]  
And yet, incredible as it seems, in a well-known church near London the other day, the officiating priest, who had taken the story of Deborah as the subject of his sermon, influenced as usual by the anti-

psychic bias of the Church, omitted all reference to Deborah's psychic powers. He was also so much under the influence of the anti-feminist bias of the Church, that he omitted, too, all reference to the facts (a) that Deborah judged Israel at that time, doubtless on account of her psychic powers, and (b) that she, because of her clairvoyant knowledge of the victory that would ensue, incited the people to give battle to the heathen hosts ; that she, as the prototype of Joan of Arc, went with them to the front, and that she it was who stirred Barak to take the lead, with her, " Up, Barak, Up ! For this is the day in which the Lord hath delivered Sisera into thine hand. Is not the Lord—the guiding Spirit—gone out before thee ? " The sermon was ostensibly in Deborah's praise, but it omitted all that gives the story interest, piquancy, and meaning, and it extolled this great woman, who was a psychic, a judge, and a military leader, not for her greatness in either of these capacities, but as a " glorified parish worker ! "

#### GIDEON

Next in the Bible follows the story of Gideon ; but how many of those who know anything about Gideon realize that they would never have heard of him had he not suddenly and unexpectedly developed a psychic faculty ? After the death of Deborah the children of Israel had lapsed into evil habits, as they always did when there was no powerful prophet, or psychic, to keep them in touch with the true Spirit ; and the Lord had therefore delivered them into the hand of Midian. This, sooner or later, brought them to book again : they duly cried unto the Lord to send a prophet to admonish them [VI, v. 11], and thereafter, doubtless through the mediumship of this prophet,

an angel appeared to them, and came and sat under the tree sacred to spirits—the Oak which was in Ophrah. This Oak pertained to one Joash, and one day, as Gideon the son of Joash was “beating out wheat in the wine press, to hide it from the Midianites”, an angel suddenly appeared unto him, and said: “The Lord is with thee, thou mighty man of valour.” [v. 12]

If such appearances had not been everyday occurrences, the unsuspecting Gideon must have been disconcerted, but he asked quite calmly, though with excusable scepticism, “Oh, my lord, if the Lord be with us, why then, has all this befallen us?” [v. 13] In reply, the Lord looked at him, and told him that he was to go in his might, and save Israel from the hand of Midian, but that He, the Lord, was sending him. Gideon was much taken aback at this. “Oh! Lord”, he said, “how can I save Israel?” And he pointed out that his family was the poorest in Manasseh, and that he was the least in his father’s house. But the Spirit said He would be with him, and that he should smite the Midianites as one man.

Gideon evidently suspected a practical joke, so he prudently asked for some sign that it was the Lord who was speaking with him. These little sceptical touches help to convince us of the genuineness of the narrative; and the Lord promptly produced out of the rock fire, which consumed Gideon’s sacrifice of kid’s flesh and unleavened cakes, and Gideon saw at once that this was indeed the angel of the Lord: there could be no mistaking such a definite token of the Spirit’s reality. “Alas!” said Gideon, “Oh, Lord God, for as much as I have seen the angel of the Lord face to face.” But the Lord reassured him, “Peace be unto thee; fear not: thou shalt not die.” [v. 23]

*Gideon obeys the spirit command.* This, however, was only the beginning of Gideon's psychic experiences ; a trying time was in store for him ; for that same night the spirit came and told him that he was to throw down and destroy his father's altar to Baal and to Asherah—an unpleasant, and a dangerous task. But he took ten of his servants with him, and, fearing his father's household and the men of the city, he wisely did the work under cover of night. And in the morning, when it was discovered, there was a fine hubbub. However, Gideon's father stood by his son, and, when the men of the city demanded that Gideon should be put to death for dishonouring Baal, the father said : No, on the contrary, let anyone who pleaded for Baal be put to death : if Baal really were a God, he could plead for himself.

But affairs came quickly to a head. The Midianites, the Amalekites, and the children of the East, joined forces and pitched in the valley of Jezreel. [v. 33] It was now or never for Gideon and his mission. Opportunely, the spirit of the Lord came upon him ; he collected the scattered tribes, and assembled them in readiness for the fight. [v. 34]

At the last moment however he still had doubts as to whether God really meant to save Israel by his hand, or whether perhaps the whole thing was not a fraud. He was not taking any risks, so he told God that he was going to make a test as to whether God was, or was not, behind the affair. And it is refreshing to find how often, even in the Bible, test-conditions were demanded of the spirits. He said he would put a piece of wool on the threshing floor, and if next morning there was dew on the fleece only, and it was dry upon all the ground, then he would know that God meant to save Israel by his hand. [v. 37]

And the Spirit responded to the triviality, and the

next morning Gideon was able to wring a bowlful of water out of the fleece, while the ground remained dry. But even this did not satisfy our B.C. sceptic : he apologized to the Spirit for his incredulity, but begged as a favour that one more proof should be given him. This time let it be dry upon the fleece and wet upon the ground, and then he would be quite sure that God was behind him. Scientifically, and in accordance with known laws, this was of course much more difficult, but the feat was duly accomplished, and there was no more to be said ; Gideon had to push forward with his campaign.

*The Spirit's device for reducing the army.* However, just as everything was in readiness for the advance, the Lord, who was determined to take advantage of this opportunity of showing His power, told Gideon that he had too many men with him, for that, when the Midianites fell into their hands, the Israelites would probably vaunt themselves and deny that it was the Lord who had saved them. So He told Gideon to proclaim that all who were fearful and trembling could return home—a clever suggestion, which at once reduced the numbers by twenty-two thousand.

But even then there were too many to make the Lord's share of victory sufficiently conspicuous, so the ingenious Spirit devised another scheme for a still further reduction. He told Gideon to take all the men to the water to drink, and those who lapped the water with their tongues like dogs were to be set together and sent home ; whilst those who made drinking bowls of their hands were to be the instruments of victory in the hands of the Lord. A successful ruse which left a paltry three hundred to give battle to the heathen hosts.

But before he ventured out with his three hundred, Gideon, who still had qualms as to the success of the

undertaking, acted upon another suggestion which the Spirit made to give him greater confidence. He went, by the Lord's advice, that same night with his servant, into the outer camp of the enemy to spy out the land and to pick up information. He was lucky, for he overheard two men discussing the dream which one of them had had, and, as the interpretation they put upon it augured victory for Gideon, he was so heartened that on the spot he worshipped, returned to his camp, and planned an offensive.

In this attack, which was under the direction of the spirit-Lord, trumpets, pitchers, and torches played the chief part. And, sure enough, the next day he and his three hundred braves completely routed the enemy, although these had lain along the valley like locusts for multitude, and their camels were without number, as the sand which is upon the sea-shore.

Thenceforth Gideon never doubted that the victory was due to the supernormal power of the Lord, but the prosaic men of Israel persisted in thinking it was Gideon who had saved them from the Midianites, and they accordingly asked him to rule over them, and his son, and his son's son after him. [v. 22] But he stoutly denied any credit for the victory—his psychic experiences had been too real for him to doubt the source of the power that had been given him ; and he answered : “ I will not rule over you, neither shall my son rule over you : the Lord shall rule over you.” [v. 23]

So here again we have a story which would never have been recorded had not Gideon clairvoyantly and clairaudiently seen and heard that Spirit, that angel in the wine-press. And this Gideon story is of special interest, as it shows how the psychic faculty can lie dormant, unsuspected, for long years, and burst suddenly into full activity when it can be of use for a

definite purpose. "I will raise up unto thee a prophet, from the midst of thee, like unto thee, and unto him shalt thou hearken" said the Lord; and He did so over and over again; but this was possible only where the psychic faculty was of sufficient power.

## CHAPTER X

### JEPHTHAH

AND apparently it was the possession by the individual of the psychic faculty which was the first essential in the Lord's choice of a leader. For what other reason, for instance, was Jephthah chosen as conqueror of the Ammonites? He was the son of a harlot, and when we are introduced to him he had been turned out of his father's house, by the children of the legitimate wife, and he was leading a loose life with "vain fellows who gathered to him." [Judges XI, v. 3]

The Lord could not have chosen him because he was a mighty man of valour—there were many such with more favourable antecedents; but because "the spirit of the Lord came upon him" [v. 29], and because "he spake all his words before the Lord." [v. 11]. He was therefore, whatever may have been his past, susceptible to spirit-inspiration. And for this reason, we are told, "the Lord delivered the children of Ammon into his hands." (XII, v. 3)

Judges XI, v. 35] Jephthah here says: "I have opened my mouth unto the Lord and I cannot go back." A simple phrase which is to many people merely metaphorical, but, to those who have psychic understanding, it affords interesting internal evidence that psychic laws operated in Bible days just as they do now. For, on his return from his great victory, Jephthah's daughter, his only child, came out to meet him with timbrels and with dances; she was a

relic of his old life, which he had now cast behind him for ever, and the lewd scene, as the girl and her companions pirouetted before him, stabbed him to the heart, and he rent his clothes and cried "Alas, my daughter, . . . thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back", which clearly meant that he had given his mouth to be literally a mouthpiece for the Spirit—for the Lord which spake through him—and he could never go back to his old evil ways.

#### MANOAH AND HIS WIFE.

THIS Jephthah story is immediately succeeded by the story of the psychic conditions under which Samson was born.

*Spirit appears to Manoah and his wife.* Manoah and his wife, whose name is never mentioned, were childless, and one day the angel of the Lord appeared to the woman and told her that she would have a son; and he advised certain precautionary measures as to her mode of life. [Judges XIII, v. 3]. She at once went and told her husband what had occurred, and, recognizing the supernormal, she said It was a man of God she had seen, and that his countenance was like the countenance of the angel of God, very terrible. Manoah then entreated the Lord to let the man of God come again, and teach them what they were to do with the child that should be born. (v. 8]

And the angel of God came again unto the woman as she sat in the field, but Manoah was not with her, so she ran hurriedly and fetched him, but so realistic was the appearance of the angel, that Manoah, who was evidently not imaginative, "knew not that he was the angel of the Lord" [v. 16] but he asked

"Art thou the man that spakest unto the woman?" And when the angel said "I am", Manoah wanted to make a feast for him, but he was told to offer the kid with the meal offering, to the Lord.

*Judges XIII, v. 18]* And there is here inserted an interesting little touch of evidential value for psychics; for, when Manoah asked the angel his name, the angel replied "Why askest thou thus after my name seeing it is secret?" A reply in strict keeping with the difficulty experienced in getting names through at a séance.

And then "the angel did wonderfully while Manoah and his wife looked on." For, when the flame went up towards Heaven from off the altar, the angel of the Lord ascended in the flame of the altar—in psychic language, the spirit dematerialized behind the screen of smoke; and Manoah and his wife fell on their faces to the ground. (But the angel of the Lord, we are told, did no more appear to Manoah or to his wife).

Then for the first time Manoah, with less apperception than the woman, knew that it was the angel of the Lord, and he said to his wife: "We shall surely die, because we have seen God." But she, with a keener sense of logic and more commonsense, said: "If the Lord had wanted to kill us he would not have accepted our offering, nor would he have showed us all these things, nor would he at this time have told us such things as these" [v. 23]

#### SAMSON.

*v. 24]* And the end of it all was that "the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him. And the spirit of the Lord began to move him" [v. 25]—

he became conscious, that is of his psychic gift, "in Mahaneh-dan between Zorah and Eshtaol."

Born under such psychic conditions, it is not strange that Samson should have mediumistic powers, of which he evidently first became aware at this definite time and place. But though he judged Israel for twenty years, probably on account of his psychic gift, he seems to have sadly misused these powers. He was weak with women and vain with men, and, though we are continually told that "the spirit of the Lord came mightily upon him", he used it to propound riddles (of occult significance) and to make an exhibition of physical strength.

One day, for instance, he picked up the jaw-bone of an ass, and with it he playfully killed a thousand men. But he believed that his physical strength came from the spirit-world, and was the direct result of the conditions made with his mother before his birth, and when, finally, he literally brought down the house in which several thousand Philistines, men and women, were disporting themselves, his last words were an appeal to the Lord God to strengthen him once again that he might be avenged of the Philistines for the loss of his two eyes. [v. 28]. He therefore believed in the reality of spirit power and the narrator of the story seems to have believed in it too.

## CHAPTER XI

### SAMUEL

*1 Samuel III, v. 1]* Incidentally there is in this chapter corroboration of the reality of the psychic phenomena which had, with varying degrees of intensity, prevailed up to the time of Samson. For we are here told that "the word of the Lord was precious in those days"—that is, when Samuel was a child—"there was no open vision." Now, had the narrators invented the psychic episodes which had preceded this time or had these throughout been fraudulent, there would have been no reason for intervals when signs and wonders ceased. It is, on the other hand, in conformity with the history of spiritualism that periods of great psychic activity should alternate with periods of quiescence. And this, because, though all men have the psychic sense to a greater or a lesser degree, great mediums, like great artists, are created, not made.

And it was at this moment when the psychic tide was at its lowest ebb, that, in response to prayer, to mystic communication between Hannah and the Spirit called the Lord, the prophet Samuel was born.

The story of how his mother dedicated this long-looked-for son to the service of the Temple, and every year brought him a little robe, is told to, and is loved and understood by, every child. But the beauty of the simple and realistic account of Samuel's first psychic experience is lost upon us, because our teachers have no knowledge of clairaudience as an everyday

psychic possibility, and we therefore thrust the incident into the curiosity cupboard of Bible miracles, which can be looked at only through a glass case.

*1 Samuel, III] A Spirit appears to Samuel.* This, however, is the story as interpreted by psychic knowledge. It was evening in the Temple, and the lamp of God was dim. Eli, the priest, who was an old man, had gone to rest in his place, and Samuel was laid down to sleep near where the ark of God was, near the place set aside for communion with the Lord. And it came to pass at that time that "the Lord", the Spirit known as the Lord, "called to Samuel." The voice was so real that the boy replied at once: "Here am I", and he ran to Eli, thinking it was he, his chief, who had called him.

*1 Samuel III, v. 7]* But Eli said No, he had not called him; and he told the child to go back to bed. And three times Samuel heard the call, and three times he ran to Eli in response, not at all suspecting whence came the voice; because, as the Bible naïvely puts it, "Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him"; the Spirit-Lord had not yet manifested to him, and the boy was not yet aware of his psychic gift.

But Eli, though not psychic himself, then recognized, after the third call, that this was a Spirit-voice, and he told the child to go back and lie down, and, if the Spirit called again, to answer and say: "Speak, Lord, for thy servant heareth." The Spirit came again, and Samuel responded as he had been told; and there then followed an incident of special psychic interest. The Spirit gave this innocent child a message for the old man who was his spiritual chief, a message of such terrible import, that the boy was naturally reluctant to deliver it. "He feared to show Eli the vision." [III, v. 15] So he lay until the morning and

then set about his work, and he opened the doors of the house of the Lord as usual, hoping that Eli would ask no questions. But Eli called him, asked him what the Lord had said, and told him that he must hide nothing of what the Lord had told him.

And so Samuel bravely "told him every whit and hid nothing from Eli" [v. 18]. Fortunately for Samuel, Eli at once recognized the judgement of the Lord, for he knew that the child could not have invented such a tragic prophecy, and he said humbly: "It is the Lord: Let him do what seemeth him good."

Now the reader who knows nothing of psychic matters must wonder why the Lord, if He gave a message, could not have given it direct to Eli; for the child could not possibly understand what Eli's sons had done to deserve this curse upon the family. But psychic readers will understand the reason, and will see therein an interesting side-light testimony to the truthfulness of the record. Eli was not a medium, and Samuel was. If the Lord had called a hundred times to Eli, he would not have heard; but Samuel had the psychic faculty, and, from that moment of his first initiation, "he grew, and the Lord was with him, and He let none of his words fall to the ground. And all Israel, from Dan even to Beersheba, knew that Samuel was established to be a prophet of the Lord," —that he possessed the mediumistic faculty. [v. 20]

Thus, after a long interval, "the Lord appeared again in Shiloh", simply because there was now again someone capable and worthy of receiving the messages. There had been a period when there was no open vision, for the same reason that there is no open vision to-day, not because the Lord was absent or unable or unwilling to reveal Himself, but because there was no one capable or worthy of receiving the

revelation. The Lord's failure to manifest was due then, as now, to man, who in his material blindness and grossness will not make use of the only sense through which God can be seen and heard.

*Samuel's clairaudience.* And it is interesting to note that the Lord revealed himself to Samuel in Shiloh by the word of the Lord, that is to say by clairaudience. We have no evidence that Samuel ever saw the Lord materialized, as did Moses and others before him ; he had the gift of hearing the direct voice ; he was, that is to say, chiefly clairaudient. But this faculty was highly developed, and it was presumably on this account that he, too, like other prophets before him, became not a priest but a ruler and a judge in Israel.

The prophecy concerning Eli and his family was tragically fulfilled. His two sons were killed in battle by the Philistines, and, worse still, the precious ark of God was captured by the enemy. It was the news of this latter disgrace that caused the death of Eli. And it is certain that both the Israelites and the Philistines believed that this Ark was a special habitat for the Spirit known to them as the Lord God, for, when the Philistines heard that the Israelites had brought it on to the battlefield, they cried in alarm : " God is come in to the camp." And after it was in their possession, we are told that evil followed it from one place to the other ; it was a white elephant to the Philistines, and, finally, after seven months, they called for the priests and the diviners to tell them what they could do to get rid of it.

[*1 Samuel VI, v. 19*] It was indeed, when improperly handled, a dangerous possession, for we are told that " the Lord smote of the men of Beth-Shemesh fifty thousand " only because they had " looked into the Ark of the Lord "—no doubt with inimical curiosity.

But, after this lesson, the Israelites entreated Samuel to cry unto the Lord for them, and the hand of the Lord was against the Philistines all the days of Samuel.

*Samuel consults the Spirit.* The Israelites were a self-willed people, and now they took it into their heads that they wanted a king to rule over them like the other nations round about. So Samuel spoke to the Lord about it—spirit communion was second nature to a prophet—and the Lord, though hurt at their wishing for any other ruler than Himself, hearkened to them and tactfully told Samuel to give in to their desire, but to protest solemnly and to warn them of all that it would mean to be governed by an earthly king: he would want the best of everything, and would exact much service, tithes, etc., from men and from women alike.

*1 Samuel VIII, v. 22]* But the people were not to be dissuaded, and, as the rôle of the spirit-guides is to guide, not to control, the Spirit told Samuel to hearken unto their voice, and to make them a king; and the story of how this king was selected is another of the purely psychic stories in which the Old Testament abounds. Incidentally, too, this story serves as a rebuke to those who complain of the triviality of many spirit communications; and it shows how the Lord chooses the small things of the world to confound the wise. This whole narrative, for instance, turns upon the finding of some asses—and there are always plenty of these to be found.

## CHAPTER XII

## SAUL

*Saul seeks medium for news of asses.* A man called Kish had lost his donkeys, and he sent his son Saul with a servant to look for them. After a three-days' search, Saul was about to give up the quest, when the servant suggested that in the city near which they were, there lived a man of God who was held in much honour, and that he might, by clairvoyance, be able to give them news of the lost animals.

This suggestion was in harmony with the prevalent custom of "inquiring of God," of a spirit, through a seer or prophet, for "beforetime in Israel when a man went to inquire of God, thus he said: "Come and let us go to the seer; for he that is now called a prophet was beforetime called a seer." [IX, v. 9]

Saul at first hesitated, because he had no present to bring to the seer. The servant, however, said he had in his pocket the fourth part of a shekel of silver, and that no doubt the Man of God would be satisfied with that. So Saul replied: "Well said; Let us go." They went; and on their way up the ascent to the city they inquired from some young girls where the seer lived, and, just as they were entering the city, they met Samuel, the man of God, whom they sought, on his way to go up to the high place to sacrifice.

[*1 Samuel IX, v. 15*] "Now the Lord had revealed unto Samuel a day before Saul came, saying (or 'had told Samuel in his ear'): To-morrow about this time

I will send thee a man out of the land of Benjamin and thou shalt anoint him to be prince over my people Israel, and he shall save my people out of the hand of the Philistines." So when Saul met Samuel, the Lord told Samuel that this was the man of whom He had spoken—the man who was to have authority over His people.

Saul, innocent of God's plan, asked Samuel to tell him where lived the seer. Samuel told him that he was the seer ; he invited Saul to stay at his house, and told him that in the morning he would reveal all that was in his heart—in other words, he would have a psychic sitting with him—but that in the meantime he was not to worry about the donkeys that had been lost three days ago, for they were found.

*Samuel's mental clairvoyance.* Samuel could have known this only by clairvoyance—mental clairvoyance—and he then further astounded Saul by forewarning him of the greatness which was about to fall upon him ; he treated him with royal honours, and, when he left, walked with him to the confines of the city. There Samuel bade the servant pass on, while he, Samuel, poured a vial of oil upon Saul's head, saying, that thus the Lord anointed him to be prince over his inheritance.

Samuel then foretold accurately events, trivial events, which would occur to Saul on his way home. He would meet two men who would tell him that his father's asses were found, and that his father was now anxious concerning Saul's prolonged absence ; that Saul would then go forward, and that at the Oak of Tabor he would meet three men going up to God, to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine ; that these men would salute him and give him the loaves of bread : after that he

would come to the hill of God. [v. 5] And when he came to the city he would meet a band of prophets coming down from the high place with a psaltery and a timbrel, and a pipe, and a harp, before them, and they would be prophesying—prophesying always seemed to be helped by music—and then “the Spirit of the Lord will come mightily upon thee, and thou shalt *prophesy with them and shalt be turned into another man*” [v. 6]—that is, he will speak and know things which he, as Saul, as his old self, could never have spoken or known. In another sense also he would be turned into another man, for he who becomes conscious of the reality of the spirit-life realizes that he is no mere flower of the field, to live to-day and to die to-morrow, but that as a spirit entity, he has eternity before him.

“And let it be”, warned Samuel, “when these signs are come unto thee, that thou do as occasion serves thee; for God is with thee.” Samuel, who was experienced in these matters, knew that Saul, surprised at his new psychic experience, would possibly be alarmed, and might resist, instead of yielding, to the inspiration. But he was to go on to Gilgal, and Samuel would follow in seven days’ time, to offer sacrifices and to show him what he was to do.

*1 Samuel X, v. 9]* “And it was so that when he, Saul, had turned his back to go from Samuel, God gave him another heart”—a heart to perceive and to understand the psychic happenings—“and all those signs came to pass that day.” [v. 10] “The Band of prophets met him at the hill, and the Spirit of God came mightily upon him, and he prophesied among them.” [v. 10] And, as can be readily understood, all those who had known him beforetime saw that, behold, he prophesied with the prophets, and they said to one another: “What is this that has come

unto the son of Kish ? ” “ Is Saul also among the prophets ? ”

We are not told what form of prophecy he and the other prophets uttered, but we can suppose that this band of psychics were variously inspired to give to those who inquired of them predictions concerning the future, or facts concerning the past, which were made known to them by clairvoyant or by clairaudient means.

And when Saul had made an end of prophesying, he came to the high place, and the next step taken by Samuel, in conjunction with the Lord, was to call all the people together *unto the Lord*, to the ark of the covenant, where the Spirit of the Lord was wont to meet, in mystic converse, those who came to inquire of him, through the authorized mediums—seers or prophets, as they are called.

*Selection of Saul as king.* Samuel then told them that they were foolish to want an earthly king, and thus to reject or slight the kingship of the guiding Spirit who had done so much for them. But if they would have it so, then let all the people present themselves before the Lord, by their tribes and by their thousands, for the selection of the king. Lot was then, apparently, cast, and “ the tribe of Benjamin was taken ” [v. 20] ; then the family of the Matriites was taken, and finally Saul, the son of Kish was taken.

*Saul found by psychic means.* But when they sought Saul, he could not be found. So they had to ask the Spirit further, through a seer, or medium, possibly by means of the Urim and Thummim—the two crystals placed in the priest’s breastplate that would reflect the answer in picture form to the eye of the prophet. “ Is there, ” they asked, “ yet a man to come hither ? ” And the Spirit answered : “ Behold, he hath hid himself among the stuff.” The prophet

may have seen by this form of crystal-gazing the picture of Saul hiding in the stuff, or he may have heard this clairaudiently by the direct voice of the Spirit. In one way or another Saul's whereabouts was psychically communicated to them, and they ran and fetched him thence; and, when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people: "See ye him whom the Lord hath chosen, that there is none like him among all the people?" And all the people shouted and said "God save the king."

*1 Samuel X, v. 25]* Finally Samuel, who received his instructions direct from the spirit-world, told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. He sent all the people back to their homes, and Saul also went to his house to Gibeah [v. 26]; and there went with him the host whose hearts God had touched; all those, that is, who, believing in the reality of spirit, were satisfied that Saul was inspired by spirit-authority, to be their king. There were, of course, certain sons of Belial who did not believe, and who were jealous and brought no present to Saul, but Saul wisely held his peace, and at Samuel's instigation all the people went to Gilgal, and there they made Saul king *before the Lord* in Gilgal.

And can we doubt that, like Abraham, Isaac, Jacob, Moses, Joshua, and the other well-known figures we have already here discussed, Saul was selected for this distinction by the Lord on account of his psychic faculties. Otherwise why should all this stress be laid upon his psychic experiences?

It was not on account of his stature that he was chosen, for, as we are told a few chapters later, "the Lord seeth not as man seeth, for man looketh on the

outward appearance but the Lord looketh on the heart." And, as it was certainly not on account of superior moral character, we are led to assume that it was on account of his psychic faculty, his power of receiving spirit-revelations, and of making known the truth that there is spirit and an after-life. It is scarcely to be doubted that, but for his psychic gifts, we should never have heard of Saul.

And it comes to this, that if anything in the Bible is to be believed at all, and if anything of a spirit-nature is at any time to be believed at all, we must believe that the spirit-powers desire to reveal themselves to men, and that, if men would only lend themselves reverently to the process and would train themselves to be worthy receptacles of divine inspiration, we could, in these days of developed consciousness and of scientifically-trained intelligence, discover something of God's Will and purpose, and train ourselves to live in accordance with conditions that might be vouchsafed to us. The enemies to this Utopia of spiritual progress are those two loud-voiced companions, ecclesiasticism and agnoticism. Between these two extreme sections lies the vast, shy, mass of human beings whose yearnings for assurance of a future life are inarticulate, but could be, if wisely voiced, a vast reservoir of spiritual power.

*Saul disobeys the spirit-command.* But, though Saul was selected to be an instrument of God to make known the power of spirit, he was expected to be obedient to the commands of the Spirit, and at the very outset he disobeyed. Samuel had told him that he was to tarry for him seven days at Gilgal, to hear what he was to do. But the Philistines were threatening attack upon the Israelites, and, seeing his inactivity, the people were scattering from him, so Saul grew impatient when Samuel did not turn up punctually

to the minute, and he offered sacrifices on his own account.

*1 Samuel XIII, v. 8]* Samuel at once appeared, told Saul he had done foolishly not to keep the commandment of the Lord, and that God would now give the kingdom to someone more after his own heart. Saul had been tried, and was found wanting: for in the Bible, everywhere, the gravest sins are refusal to listen for the voice of the Spirit, and disobedience to the Spirit commands. Others would be tried and would also be found wanting, but the Lord had then, as now, to make use of the best psychic material available.

And can we doubt that the reason why Jonathan, the much-loved and delectable son of Saul, was not chosen as Saul's successor was simply that he did not possess the psychic faculty, and that he would therefore have been useless as an instrument in the hands of the Lord? For he was beloved of the people, and they saved his life when it was forfeited by the final casting of the lot, on the occasion when Saul tried to discover why "the Lord answered him not that day." [vv. 42, 45]

*Saul again disobedient to spirit command.* But Saul, though he had psychic gifts, failed to realize the responsibility attaching to such gifts; he disobeyed continually the holy spirit; he sinned, in short, against the Holy Ghost. And the climax came with his disobedience concerning the destruction of the Amalekites. The word of the Lord had come to him by the mouth of Samuel, that he was utterly to destroy the Amalekites because they had opposed the Israelites during the exodus from Egypt. He was to "slay both man and woman, infant and suckling, ox and sheep, camel and ass." [XV, v. 3] But, instead, Saul "spared Agag, and the best of the sheep

and of the oxen and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them, but everything that was vile and refuse that they destroyed utterly."

Now, however much we may approve of Saul's restriction of the slaughter, it is clear that he did not stay his hand from motives of humanity, but because he yielded to the clamour of the people who grudged the loss of valuable sheep and oxen. For amongst "all that was vile and refuse" were included apparently the women and children.

*1 Samuel XV, v. 14]* It is also clear that, when Samuel charged him with his disobedience in having saved anything at all, and asked him What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? Saul lied, and said he had performed the commandment of the Lord; only the *people* had spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God in Gilgal, and the rest *we* have utterly destroyed.

Saul might have known that it was waste of breath to lie to a prophet of the Lord. Samuel knew clairvoyantly what had occurred, and he stopped Saul in the middle of his lies, and said: "Stay, and I will tell thee what the Lord hath said to me this night"—the time most suitable for spirit communication—and Samuel then, rebuking Saul as from the Lord, gave utterance to the remarkable saying which we have already discussed: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and terraphim."

[vv. 21, 22]

*Saul's punishment.* Too late Saul confessed to Samuel that he had feared the people, and had obeyed them rather than the Lord. And Samuel replied:

Very well; because thou hast rejected the word of the Lord, he has also rejected thee from being king.

[v. 23]

1 Samuel XV, v. 35] And Samuel came no more to see Saul, took no further interest in him—for Samuel mourned for Saul, and the Lord repented that he had made Saul king over Israel. This last sentence should be enough to convince us that by "the Lord" was meant, not some omnipotent and infallible God of All, but a messenger from God, a spirit who still retained some of the characteristics of the age in which he had lived, a spirit whose power was limited, and who was liable to make mistakes.

*Dethroned for disobedience to the spirit.* Saul was thus dethroned for no other sin than that of rejecting the word of the Lord, the word of the spirit, which had been psychically communicated to him.

*Sin against the Holy Ghost.* He had, in short, sinned against the Holy Ghost. Over and over again in the Bible we are taught that all earthly sins may be forgiven us, but the sin against the Holy Ghost alone is unforgivable. And, is it not clear that this sin of Saul's is the clue to the nature of that mysterious sin against the Holy Ghost which has puzzled and troubled so many of us in our childhood days? For is not the Holy Ghost, the Holy Spirit? And how can we sin against a spirit except by disobeying or by ignoring or by refusing even to hearken to the inspiration, psychically communicated by that spirit?

What, for instance, was the blasphemy against the Holy Ghost, so indignantly condemned by Christ? [Mark III, v. 29] Was it not that, in their ignorance, the scribes attributed the spirit-power by which Christ performed His miracles to the chief of the evil spirits, instead of to the chief of the Holy spirits, and thus blasphemed the holiest spirit of all, who worked

in Christ? "Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemy wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation; *Because* they said, He hath an unclean spirit." Therein lay the blasphemy.

That the blasphemy against the Holy Ghost consisted in ascribing to Beelzebub, the chief of the evil spirits, the power which was derived from a holy spirit which worked in and through Christ, is here still more clearly shown. "And if I, by Beelzebub, cast out devils, by whom do your children cast them out? . . . But if I cast out devils by the spirit of God, then the kingdom of God is come unto you . . . wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men." [Matthew XII, vv. 27, 28, 31] "And whosoever speaketh a word against the Son of Man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." [v. 32] It is an arresting thought that if, as psychic students believe, these "things of the spirit" be true, then a large portion of mankind are under this condemnation of sinning and of blaspheming against the Holy Spirit, which is trying to make His voice heard amongst us.

## CHAPTER XIII

### DAVID

BUT the Lord, who had selected Saul because of his psychic qualities, and who was now disappointed at his misuse of this precious gift, was not discouraged ; He determined to seek another king more after His own heart, and this is how He set about it. He reproached Samuel for taking Saul's delinquencies too much to heart, seeing that God had now rejected him from being king over Israel, and He told him to fill his horn with oil, and to go to Jesse, the Bethlehemite : " for I have provided Me a king among his sons." [1 *Samuel XVI*, v. 1] Samuel, who was on free and easy terms with the Lord, was naturally a little nervous at being sent on such a mission, and he said : " How can I go ? If Saul hear it, he will kill me."

[v. 2]

This Lord then condescended to a ruse, and told Samuel to say that he had come to sacrifice, and that then He, the Lord, would show him what he should do. So Samuel went, and sanctified Jesse and his sons, and called them all to come, as though to the sacrifice. And when they appeared, he looked on Eliab, the first-born, and he thought he was surely the Lord's anointed. But the Lord said unto Samuel : " Look not on his countenance nor on the height of his stature : because I have rejected him, *for the Lord seeth not as man seeth* : for man looketh on the outward appearance, but the Lord looketh on the heart." (v. 7) And, as God's choice usually fell upon those who

differed from their fellows not in worldly qualities but in their possession of psychic faculties, we can only suppose that in God's eyes the first consideration is the need for revelation of the truths of the spirit-life, revelation which can be made only by means of the supernormal sense in man.

The chief virtue of a man, therefore, would be to dedicate his psychic gifts, as did the prophets of the Lord according to their lights, to the service of revelation ; and the chief sin would be to prostitute this psychic gift, as did Balaam, for ignoble ends, or to disobey, as Saul did, the inspiration psychically conveyed. As it is only by means of the mediumistic faculties that spirit-values can be perceived, we begin to understand how it was that Christ made friends with publicans and sinners, with thieves, and with prostitutes.

For some of men's human characteristics, be they good or bad, are negligible as tests of character in the permanent ego, as they are due to earthly environment, physical accidents, circumstances over which the eternal ego, the spirit of man, has but little control. Christ ignored the superficial earthly qualities : He saw through them to the spirit-essence, to that which is unaffected by the passing show of human life, to that which is not influenced by physical environment, but which itself influences that environment. We to-day hang and imprison men for sins which are the result of their physical environment, sins which are local to the earth-life ; and we fine and imprison, as until lately we have burnt, those who by revelation, by means of their psychic faculties, could lift us to a loftier plane ; and we praise and reward those who never go beyond the fulfilment of the social, that is the earthly, code of morals, which is based on physical considerations.

But throughout the Bible we learn that God judges men by their willingness to set aside the material self, with its human will, and to work for the fulfilment of the Will revealed by psychic means from the world of spirit. The discovery, therefore, of psychic faculty should be the first consideration of those who are interested in the progress of mankind.

And, if this should really be so, what ghastly mistakes we are making to-day in upholding the spiritually worthless, and suppressing potential spirit-values of inestimable price! We have been told this over and over again by Christ and by the prophets of all times, " For ye see how that not many wise men after the flesh, not many mighty, not many noble, are called : But God hath chosen the foolish things of the world to confound the wise : And God hath chosen the weak things of the world to confound the things which are mighty : And base things of the world, and things which are despised hath God chosen, Yea, and things which are not"—which are not visible to the physical eye—" to bring to naught things which are." [1 *Corinthians* I, vv. 26-28] But rather than hearken to the spirit voice, men prefer to eat the fat of rams.

*Selection of David by psychic means.* Well then, one after the other, Jesse's stalwart sons were paraded in front of Samuel, and one after the other, they were all rejected, the Lord's signal of approval not having yet been given.

1 *Samuel* XVI, v. 11] Samuel was puzzled. " Are here all thy children ? " he inquires of Jesse. Well, no—there was one more, but he was the youngest, and he was minding the sheep ; and he was, moreover, of a character apparently totally unfitted to be king over such a people at such a time.

But Jesse was told to send for him, and young David

was brought in. Now he was ruddy, and withal of a beautiful countenance and goodly to look upon. And at once Samuel heard clairaudiently the voice of the Lord, who said: "Arise. Anoint him. For this is he." "Then Samuel took the horn of oil and anointed him in the midst of his brethren, and *the spirit of the Lord came mightily upon David from that day forward.*" [v. 13]

The spirit had made a good choice: David had, as the spirit knew, the psychic faculty, and was capable, if he should only choose, of serving as an instrument in the hands of the Lord, to give assurance of the reality of the spirit-life. And as the spirit of the Lord was now in attendance upon David, it is not surprising to find that the spirit of the Lord had departed from Saul. His place was taken by an evil spirit, said to be also from the Lord. This clearly shows the narrator's belief that good and bad spirits, emanating from the same source, visited the earth as messengers or angels for good or evil.

Saul's servants recognized this, and apparently knew how to deal with evil spirits. Good music scared them away, so they recommended Saul to send for young David, who was not only a cultured and a comely lad, but had the reputation of being a fine musician. David came, and this clever, good-looking boy was at once a great success. Saul loved him greatly, and made him his armour-bearer, and whenever the evil spirit appeared the psychic David drove it away by the music of his harp.

*David and Goliath.* Then follows the wonderful story of the duel of the slender, fair-haired boy with the giant Philistine. According to the usual, the anti-psychic, interpretation, David was just a courageous, almost a foolhardy, youth, who had, in defence of his flock, once killed a lion and a bear, and now thought

he could kill a giant too ; all because he had " faith in God "—a vague term used to cover spiritual blindness.

*Victory due to psychic means.* But David's confidence came, not from blind faith in an unknown power, but from the fact that he had received clairvoyant vision of the result of the coming encounter, and went forth to battle with a foreknowledge of victory. And when David talks of the armies of the living God (v. 26), it is clear that to him God was a living spirit, whom he had seen and heard ; his words were not a figure of speech. And we must remember that David's tastes were not of the martial order—they were literary and artistic, and, until the moment when he was dragged to the court of Saul, he had been leading a life congenial to these, as shepherd of his father's flock. It was not, therefore, from military bombast, nor was it from youthful boastfulness, that he said to the giant : " This day the Lord will deliver thee into mine hand : and I will smite thee and take thine head off from thee : and I will give the carcases of the hosts of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth ; " (v. 46) : he spoke from clairvoyant knowledge of what would happen. He was fortified also by the consciousness that the victory was not for the sake of his own glorification, but for the same reason which actuated God in all His dealings with His prophets, namely *that all the earth may know that there is a God in Israel* : that all this assembly may know that the Lord saveth not with sword and spear : for the battle is the Lord's, and He will give you into our hand."

Had we during the Great War been like David in our attitude towards the spirit-world, and, in the prayers of an united and believing people, sought the

aid of the higher spirits, who knows if years of bloody warfare might not have been avoided?

*1 Samuel XVIII, v. 10]* David's vision of victory materialized, and Saul at once became jealous of his popularity. "And it came to pass on the morrow, that an evil spirit from God came mightily upon Saul, and he prophesied in the midst of the house." This habit of Saul's must have been very inconvenient for the rest of the household; and it is also disconcerting to find that both evil and good spirits can inspire men to prophesy, to hear voices, and to see visions from the spirit-world; but luckily the distinction between the prophecies due respectively to good and to evil spirits seems to have been clearly recognized. "By their fruits shall ye know them."

And this announcement is an important acknowledgement that the gift of prophecy, of psychic vision, is not confined to those who are inspired by good and noble spirits. But nowhere in the Bible is this regarded as a reason for utterly rejecting and condemning the psychic gift. In the professions of surgery and of medicine there are quacks and caricatures, but the method adopted for the safeguarding of society is not to forbid the practice of surgery and of medicine, but to raise the legitimate practice of these professions to a position of honour, and thus to make a clear distinction between the legitimate and the illegitimate.

*1 Samuel XIX, v. 9]* In the Bible it is even supposed that evil spirits were sent by the Lord, for, as we have just been told, it was an evil spirit from the Lord that came mightily upon Saul; but this is possibly due to misunderstanding on the part of the various translators and revisers of the text, who did not comprehend that good spirits and evil spirits are recognizable by the nature of their communications, and

that a good spirit or a good Lord is not likely to despatch an evil spirit, to inspire men to their harm ; though it might well in ignorance have been assumed that Saul, having been inspired by the Lord, by the good Spirit, would have continued to be under the same influence, even though the results were evil : once a prophet of the Lord, always a prophet of the Lord.

*1 Samuel XIX, v. 18-24]* And, indeed, prophecy was an infectious complaint, for we read that when David had fled to Samuel, to escape from Saul, who wished to kill him, “ Saul sent messengers to take David : and when they saw the camp of the prophets prophesying, and Samuel standing as head over them, the Spirit of God came upon the messengers of Saul, and they also prophesied.”

And, when it was told Saul, he sent other messengers, and they also prophesied. And Saul sent messengers again the third time, and they also prophesied.

Saul then went himself, and when he came to the place where David and Samuel were, the infection came upon him too, and lo and behold ! the Spirit of God came upon him also, and he went and prophesied. Quaint happenings, in Pied Piper style. They all seem to have had the complaint in a severe form, for we are told that Saul also stripped off his clothes, and he also prophesied before Samuel and lay down naked all that day and all that night. Wherefore they say : “ Is Saul also among the prophets ? ” And indeed, so far from psychic phenomena being forbidden in the Bible, God’s heroes are only His heroes because they are in constant communication with Him.

*1 Samuel XXI-XXII]* *David always inquiring of the spirit.* In these chapters David went fleeing for his life from Saul, and inquired of God at every turn, either through priest or prophet or on his own account.

At every step he either "waited to see what God would do for him, or himself inquired of the Lord."

[XXII, v. 3]

*1 Samuel XXIII, v. 2]* In this chapter David "inquired of the Lord" as to whether he should go and smite the Philistines. The Lord said Yes, but David's men were afraid, so David inquired of the Lord yet again, and he was told that all would be well, and that the Philistines would be delivered into his hands. This quite reassured David's men, and the victory was theirs.

*1 Samuel XXX, v. 6]* On a subsequent occasion when the Amalekites had raided the city of Ziklag and had carried off all the women and children, including David's two wives, and all the people blamed David and threatened to stone him, and he was greatly distressed, he "strengthened himself in the Lord his God", by sending for the priest and ephod, and at once "inquiring of the Lord", or holding a séance [v. 8]. "If I pursue after this troop, shall I overtake them?" he inquired of the Spirit. And the voice of the Spirit answered "Yes, pursue, for thou shalt surely overtake them, and shalt, without fail, recover all."

And the result was that "David smote them from the twilight even unto the evening of the next day, and there escaped not a man of them, save four hundred young men which rode upon camels and fled." (v. 17). And David recovered all that the Amalekites had taken, and David rescued his two wives.

*David sits to the Spirit.* In this chapter there is a specially interesting account of one of David's sittings with the Spirit known to him as the Lord. Question and answer are recorded with an unconscious touch of reality which cannot fail to appeal to psychic scientists. David asked: "Oh, Lord . . . Will the

men of Keilah deliver me up into Saul's hand ? Will Saul come down, as thy servant hath heard ? O Lord . . . I beseech thee, tell thy servant." And the Lord said : " He will come down." " Then " said David, " will the men of Keilah deliver up me and my men into the hand of Saul ? " And the Lord said : " They will deliver thee up." Not a cheery answer, but at least it is, for us, one of the innumerable proofs that in the Bible, spirit-communion, conducted as séances are conducted to-day, was a commonplace of every-day life, and that, so far from the practice being condemned by God, it was God's chosen way of making Himself and the reality of the spirit-world known to men on earth.

*1 Samuel XXVI, v. 11]* The spirit-world was very real to David, who reverenced his spirit-Lord to such an extent that twice when he had in his power his enemy Saul, who was seeking his life by night and by day, he forbore from killing him because it would be a sin to put forth his hand against one who had been anointed by the Lord.

On the second of these two occasions David could not only have murdered Saul, but he could have played havoc with Saul's men, because " a deep sleep from the Lord had fallen upon them." In other words, the spirit had, for the safety of David, put them into a trance-sleep—another example of Bible belief in psychic happenings.

## CHAPTER XIV

### THE WOMAN OF ENDOR

*1 Samuel XXVIII]* But the psychic happenings concerning Saul culminate in the story of the Woman of Endor, who is miscalled by anti-psychic bias the Witch of Endor. And, if there were no other reference in the Bible to psychic phenomena, this chapter alone would establish our point that in Bible days psychic communication with the spirit-world was a common practice, and that these communications took place under conditions which were curiously similar to the conditions which prevail to-day.

Samuel was dead, and—doubtless because there were no other worthy prophets, and mediumship had fallen into the hands of those who made fraudulent use of their psychic faculties—Saul had put away those who had familiar spirits, and the wizards, out of the land. But there came a moment when the Philistines were threatening in great numbers, and Saul was afraid, and his heart trembled greatly. So, because he was in trouble, he inquired of the Lord ; and he evidently inquired first by one method, then by another, unsuccessfully, for we are told that the Lord answered him not, neither by dreams nor by Urim nor by prophets. Saul then, in despair, gave up inquiring of the Lord, and, though he had himself made it an offence to consult outside mediums, he was desperate, and he told his servants to seek him a woman that had a familiar spirit—in modern language, a woman who had a spirit-guide or spirit-

control—a medium who would be outside the category of recognized prophets who inquired of the known Lord, that he might go to her and inquire of her.

And it is important for psychic students who are impatient when there are no immediate results to note that, because in impatience Saul gave up inquiring of the Lord and sought haphazard mediumship and unknown spirits, it was accounted unto him as a deadly sin, for which he ultimately forfeited his crown.

His servants knew where to find what Saul required, and they told him: "Behold, there is a woman (she is nowhere called a witch) that hath a familiar spirit" at Endor. And, as it would never have done for the king, who had himself prohibited unofficial mediumship, to be recognized, and because he wanted therefore to ensure an anonymous sitting, he disguised himself and put on other raiment, and went, he and two men with him, and they came to the woman by night; and he said: "Divine unto me, I pray thee, by the familiar spirit" (or by your control or spirit-guide) "and bring me up whosoever I shall name unto thee."

The woman was naturally suspicious of a trap (the story might have been written to-day), so she said: "Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits and the wizards out of the land; wherefore then layest thou a snare for my life, to cause me to die?" And Saul sware to her by the Lord that no punishment should happen to her for this thing.

*The spirit of Samuel materializes.* The woman, reassured, then asked him with whom he wished to communicate? Saul said: Bring me up Samuel. And the spirit of Samuel at once began to materialize, in the presence of this powerful medium. And when the woman saw the great prophet, it dawned upon her,

or she knew by clairvoyance, that her mysterious sitter must be no less a personage than Saul himself. Alarmed, she cried with a loud voice, and asked Saul : " Why hast thou deceived me ? For thou art Saul." And the king said unto her : " Be not afraid ; for what seest thou ? "

The figure was not yet fully materialized, and Saul had not seen it yet. And the woman said unto Saul : " I see a god " (the woman's use of the word god shows that the general meaning attached to this word was spirit) " coming up out of the earth "—materializing, that is, from the ectoplasm exuding from the lower portion of the medium's body.

Saul still did not see it, and he said unto her : " What form is he of ? " And she said : " An old man cometh up, and he is covered with a robe "—the ectoplasmic drapery which generally surrounds materialized spirit-forms. Then it became visible to Saul, and " he perceived that it was Samuel, and he bowed with his face to the ground and did obeisance."

The spirit-Samuel then spoke, and asked Saul why he had called him ; and Saul answered that he was sore distressed because the Philistines were about to make war upon him, and God had departed from him, and answered him no more, neither by prophets not by dreams. " Therefore I have called thee, that thou mayest make known unto me what I shall do."

Saul must have wished he had let it alone, for the spirit-Samuel did not mince matters. He told Saul that these things had come upon him because he had disobeyed " the voice of the Lord "—he had disobeyed, that is, the spirit-voice which he had heard clairaudiently—and that therefore the Lord would deliver Israel also with him into the hands of the Philistines ; " and to-morrow shalt thou and thy sons be with

me." Words which show incidentally that the Hebrews believed in an after-life.

Saul did not doubt either the veridical nature of the apparition or the truth of the gloomy prophecy. "He fell straightway full length upon the earth, and was sore afraid because of the words of Samuel, and there was no strength in him, for he had eaten no bread all the day, nor all the night," doubtless in preparation for the sitting. [v. 20].

The woman eventually persuaded him to eat from the fatted calf which she killed for him ; then he and his servants rose up and went away that night, probably wishing they had never come. As we know, the prophecy, or clairvoyant utterance, was fulfilled, and the next day Saul and his three sons were slain in battle by the Philistines.

There is in this, as in all psychic stories, plenty of scope for the scorn of the sceptic. He will say, it was night, and the séance was probably being conducted in darkness, or by the dimness of an insignificant oil-lamp, and, as Saul had asked that Samuel should appear, the medium could easily have faked a phantom, and have called it Samuel, and have spoken ventriloquently, and that Saul was in an hysterical and nervous condition ready to believe anything. But to students of psychic science the story bears every mark of being a truthful record of an extremely successful séance, at which a spirit—and why not the spirit of Samuel—materialized.

The details are all accurately described, even to the reference to the spirit "coming up out of the earth". For only those who are familiar with materializing phenomena would have used this phrase : the ignorant inventor of such a tale would probably have made the apparition drop from the ceiling or come through the door.

And we must bear in mind that, though Saul himself had forbidden all such unauthorized ways of spirit-communication, all ways that were not by inquiry of the Lord, by Urim or by prophets, it was, or it was said to be, Samuel the much-loved prophet of the Lord who appeared through the mediumship of this Woman of Endor, and who gave to Saul the warning and the message from the Lord. So that even this "Witch of Endor" incident, from which so much anti-psychic capital is made by sceptics ignorant of the subject they condemn, affords far more effective evidence of divine sanction of psychic communication under given conditions than it affords grounds for condemning all psychic séances because they could be conducted by "Witches of Endor".

But this Woman of Endor was not a common witch : she was a woman evidently well educated and of good standing, with fatted calves in the house, all ready for the emergencies of hospitality. And withal she was a courageous woman, for she took her life in her hands when she admitted Saul at his earnest entreaty. And above all she was an honest woman, a conscientious medium, or she would certainly not have transmitted to the king, whom she then knew to be the king, such a particularly unpleasant spirit message—she would have watered it, or changed it, in fear of his kingly wrath and vengeance.

From first to last the internal evidence of this much abused and little understood séance, would, if it stood alone in the Bible, be sufficient corroborative evidence of our thesis that in psychic science there is nothing new under the sun, and that a closer study of the Bible on the one hand, and of psychic science on the other, would convince folks that, had there been no psychic phenomena in the days when the Bible events occurred, there would have been no Bible, and,

had there been no Bible, psychic students would have been deprived of at least one great proof that there is divine sanction for psychic research.

Even the heathen kings believed in "the angels" or spirits sent by God, for Achish, king of Gath, who, sheltered David when he fled from Saul, told him that he was "good in his sight as an angel of God." [*1 Samuel XXIX, v. 9*] He was referring evidently to David's psychic powers, for later "the wise woman" who had been sent by Joab to persuade David to recall Absalom, after the murder of his brother Ammon, also told David that he was "as an angel of God, to discover good and bad" by means that is of his psychic faculties. [*v. 17*] And that he "was wise according to the wisdom of an angel of God to know all things that were in the earth"—a wisdom which he owed to his clairvoyant and clairaudient powers.

And again David was likened to an angel of God by Mephibosheth the son of Saul. [*2 Samuel XIX, v. 27*]

Indeed there is no one in the Old Testament who shows more diligence in inquiring of the Lord at every step in life than David. He "inquired of the Lord" before going unto Hebron where he was anointed king. [*2 Samuel II, v. 1*] And when the Philistines, hearing that he was anointed King, came to seek him, David, as usual when in doubt, inquired of the spirit saying: "Shall I go up against the Philistines? Wilt thou deliver them into mine hand?" [*v. 19*]. And the Lord, the Spirit, said unto David: "Go up; for I will certainly deliver the Philistines into thy hand," and all came to pass in accordance with the clairvoyant prediction for "the Lord broke his enemies before him like a breach of waters." [*v. 20*] *The Spirit and the mulberry trees.* But the next time the Philistines showed themselves and David asked the spirit if he should give battle, he was told he was

not to go up: But he was to make a circuit behind them, and come upon them over against the mulberry trees. "And it shall be, when thou hearest the sound of marching in the tops of the mulberry trees, that then thou shalt bestir thyself, for then is the Lord gone out before thee to smite the hosts of the Philistines."

[v. 24]

The sceptic of to-day would scoff at the triviality of a spirit coming to talk about mulberry trees, but David, who was convinced of the veridical nature of the communication, obeyed the injunction to the letter, and accordingly "he smote the Philistines from Geba until thou come to Gezer."

And let us here remind ourselves that this phrase "inquiring of the Lord" is not a mere figure of speech, but an expression used to betoken a set form of intercourse between men endowed with psychic faculties on the earth-plane, and angels, or spirits sent from God on the spirit-plane.

And the form of intercourse, the method of communication, seems to have been closely analogous to the forms and methods employed at séances to-day.

*2 Samuel VII, v. 18]* *David sits to the Spirit.* We are even told that on one occasion "David the king, went in and sat before the Lord", with the Spirit known to him as the Lord, a phrase of which the close equivalent in modern formula would be "had a sitting with the Lord". This was when he wanted to confirm the spirit message concerning himself that had been received at a night-sitting by the prophet Nathan [VII, v. 4]; and the message came through with such distinctness and was so realistic, and withal so gratifying, that David—like many another sitter who, under parallel circumstances to-day, gets wonderful results—could scarcely believe, when it was over, that it was a spirit-message: it was so

human-like, that he exclaimed : “ And this too, after the manner of men ! ” [v. 19]

[2 Samuel VII, v. 14] *David’s sin.* But that spirit message bore within it, the seeds of demoralization for David’s earthly character. For the Lord said that he would be David’s father, and he should be His son : and that if he committed iniquity, though He would chasten him with a rod of men and with the stripes of the children of men ; yet God “ would not take His mercy from him, as He had taken it from Saul ; David’s house and his kingdom should be made sure for ever.” This probably emboldened David to his reckless wickedness in the matter of Uriah the Hitite, whom he caused to be slain, after committing adultery with his wife. [2 Samuel XI]

He duly received the said chastisement with the rod of men and with the stripes of the children of men ; for the beloved child, born of the adulterous union, died, in fulfilment of another spirit-message to Nathan, who was sent by the Lord to convict David of his sin.

And, in face of the oft-repeated assertion that the Hebrews had no belief in a future life, there is interest in the remark made by David on the death of the child. His servants marvelled that, whilst the boy was sick but still alive, David had fasted and mourned without ceasing, but that after the child was dead he arose from the earth and washed and anointed himself, and changed his apparel, and came into the house of the Lord and worshipped ; then came to his own house and took food. [XII, v. 20]

*David’s belief in future life.* David’s answer was that he fasted and wept whilst the child was yet alive, in the hope that the Lord might be gracious to him and let the child live, but he said : “ Now he is dead, wherefore should I fast ? Can I bring him back

again? *I shall go to him, but he shall not return to me.*" [v. 23].

*David's loyalty to the Lord.* But, however great was his earthly sin, David never wavered in his loyalty to the Lord—and in his belief in the reality of the spirit world. Though the Lord was sometimes apparently a little unjust to him, as when He first moved David to number Israel and Judah [XXIV, v. 1], and then, when he had numbered them, gave him, through the prophet Gad, David's seer, a choice of three punishments for having done what he had been moved by the Lord to do. [v. 12]. It would, however, probably be juster to the Lord to accept the version of this episode which is given in I *Chronicles* [XXI, v. 1]. For here it is Satan, an evil spirit, who moved David to number Israel; God was throughout displeased with this thing [v. 7].

*David's choice between three evils.* But no one knew better than David how to placate the Lord; confronted with a choice of three evils, he chose the three days' pestilence, preferring, as he tactfully said, to fall into the hands of the Lord, rather than into the hand of man. [2 *Samuel* XXIV, v. 14] David, however, was a chivalrous gentleman, and he suffered acutely at the thought that the people, seventy thousand of them, who had already died, should be perishing for his sin. And when he saw clairvoyantly the angel of the Lord, not the Lord himself, but another spirit, whose outstretched hand was threatening the destruction of Jerusalem, he spake unto the Lord and said: "Lo, I have sinned, and I have done perversely: but these sheep, what have they done? Let thine hand, I pray Thee, be against me and my father's house." [XXIV, v. 17]. And we are told that the Lord repented him of the evil—surely this Lord retains some human quality?—and He said

to the angel that destroyed the people: "It is enough, now stay thine hand." [v. 16]

*A Spirit appears to Araunah the Jebusite.* And the angel of the Lord was by the threshing floor of Araunah the Jebusite. And Gad, David's seer, at once advised David to build an altar, then and there, in the threshing floor of Araunah. In I *Chronicles* [XXI, 20] we read that Araunah also saw the angel, and that his four sons presumably saw it too, for they hid themselves.

Araunah, overawed by the vision of the Spirit, offered to supply the oxen for the burnt offering, and the threshing instruments and the furniture of the oxen for the wood, but David proudly said he would buy these things at a price—he had no wish to make unto the Lord God offerings which cost him nothing.

This casual reference to David's seer is of interest, intimating that David kept by him "for enquiry at the oracle of God" [XXIII, v. 16] men possessed of psychic powers—prophets, seers, men who saw things that are hidden from the majority, men who could get in touch with the Lord. The prophet, or seer, was thus of more importance in everyday life than the priest. It was exceptional for the priest to possess psychic powers. Zadok, however, was one of the exceptions, and David, when he wanted to discover whether he was going to find favour in the sight of the Lord and be restored in peace and be allowed to reinstate the ark of God, told Zadok, who is always referred to as "the priest", to keep in touch with the Will of God, for, he added: "Art thou not a seer?" [XV, v. 27]

Nathan, again, was the authorized prophet constantly in attendance upon David; for he, more than any other of the kings, trusted entirely, in all his doings on guidance from the spirit-world. Through-

out all the troubles that befell him, even when his much-loved son Absolom rebelled against him and there was no peace for the sole of his foot, he assiduously sought, as it is put realistically, "the face of the Lord", [XXI, v. 1], and, on all occasions too numerous here to recount, he spake to the Lord face to face, or sat to the Lord, or inquired of the Lord, by one oracle or another.

It is no wonder that David endeared himself to the Lord, so that it could be said of him that "his heart was perfect with the Lord, and that he did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded Him, all the days of his life, save only in the matter of Uriah the Hittite. [1 Kings XV, vv. 3-5]

With impunity David was allowed to sack all the cities of the children of Ammon, and bring forth the people and cut them with swords and with harrows of iron and with axes: that was apparently regarded as a legitimate freak. [I Chronicles XX, v. 3] David sought the Lord, and, in the eyes of the Lord, that covered a multitude of earthly sins. All else could be forgiven, if he sinned not against the Holy Spirit.

*David's last words.* But David himself, in his last words to his people, expresses with a lucidity that cannot be surpassed the relationship that existed between him and his Lord, between him and the spirit-world: they showed too, that he recognized the source from which his literary genius was inspired.

" David the son of Jesse, saith,  
And the man who was raised on high saith,  
The anointed of the God of Jacob  
And the sweet psalmist of Israel;  
The spirit of the Lord spake by me:  
And his word was upon my tongue."

2 Samuel XXIII, v. 1]

And, unless we are to suppose that these words are meaningless, we must assume that David was directly inspired by a Spirit who put into his mouth, and upon his tongue, the words that he should say. And is not this an experience which, in milder degree, falls to many who in their writings, are spirit-led to-day?

Unless we accept David's own explanation and believe that he was, throughout his life, guided by a spirit-force, the history of David, as recorded in the books of Samuel, is utter foolishness. But if we give to his words their normal, which is their psychic, interpretation, how can we then logically assert that psychic intercourse between men on this plane and spirits from the plane beyond, is condemned in the Bible and forbidden by God?

## CHAPTER XV

### SOLOMON

DAVID died, and his son Solomon reigned in his stead, and again we are forced to the conclusion that it was on account of his psychic gifts that Solomon was chosen in preference to his elder brother or to any other of the sons of David.

*1 Kings III, v. 5]* For no sooner is he king than we read: "In Gibeon", where Solomon went to offer one thousand burnt offerings, "the Lord appeared to Solomon in a dream by night." This does not mean that it was only a dream: it was evidently a real appearance, a clairvoyant vision, for in ch. IX [v. 2] we are told that "the Lord appeared to Solomon the second time, as He had appeared unto him at Gibeon."

*1 Kings XI, v. 9]* And later it is written that "the Lord was angry with Solomon because his heart was turned away from the Lord, the God of Israel, *which had appeared unto him twice*;" but at other times it would seem that the *word* of the Lord came to Solomon—which means that he was clairaudient, rather than clairvoyant.

*Gift of the Spirit to Solomon.* It was at this first appearance of the Spirit that, when asked to choose a gift from the Lord, Solomon chose wisdom and understanding, and thereby mightily pleased the Spirit, who thenceforward bestowed the desired boon in unstinted measure; and we are certainly meant to suppose that it was psychic understanding, or understanding from the spirit-world, that he received.

The people, at least in his own day, so regarded it, as did also the recorder of the story. For when he had given judgment in the famous baby case, which was evidently a *cause célèbre*, we read that all Israel feared the king, for they saw that the wisdom of God—that is, the wisdom of the spirit—“was in him to do judgment” [*1 Kings III, v. 28*].

*1 Kings IV, vv. 29–31] Solomon's wisdom from the spirit-world.* And again God, that is the spirit, gave Solomon “wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore. And Solomon's wisdom excelled the wisdom of all the children of the East, and all the wisdom of Egypt. For he was wiser than all men . . . and his fame was in all the nations round about.”

*1 Kings IV, v. 32]* “And he spake three thousand proverbs, and his songs were a thousand and five. And he spake of trees, from the Cedar that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all peoples to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.”

Now, though Solomon had doubtless inherited physically some of his father's intellectual gifts, there were added unto him further gifts which were beyond the normal acquirement of his day. Whence then, did Solomon acquire his supernormal wisdom?

*1 Kings X, v. 24]* The answer is surely to be found in these words: “And all the earth sought the presence of Solomon, to hear his wisdom *which God had put in his heart.*” And in these “the Lord gave Solomon wisdom.” [*1 Kings V, v. 12*]

And why not take these words at their face value, and believe that Solomon's wisdom, which excelled that of all other living men, was really given him by

the Lord, that is by a spirit called the Lord ? Lovers of the Bible exact that its words shall be taken literally, and they therefore should be the last to dispute the psychic origin of the wisdom of Solomon, to dispute that his wisdom was from a source beyond the reach of one who had no mediumistic faculty for perceiving and comprehending knowledge derived directly from the spirit-world. And is not the spirit-world the source of all genius, as distinguished from talent ?

This does not imply that every psychic person is capable of assimilating that manifold wisdom which Solomon imbibed, but, granted a certain intellectual aptitude, in addition to the will for wisdom and the faculty to sense and to absorb by psychic instinct, inspirations from the spirit-plane, is there not an alluring possibility that wisdom beyond all present understanding might some day be acquired by man ?

But perhaps it is only those who have been in tight places, and who have on those occasions been enabled to act with a knowledge that was not theirs, who can understand the true meaning of the words, "The Lord gave Solomon wisdom".

And one of Solomon's first acts as king, as the anointed of the Lord—and he really was the anointed of the Spirit—was to set about building a permanent house in which to meet the Lord, to supersede the old Tabernacle, or movable Temple, constructed by Moses within the tent of meeting.

*1 Kings V, v. 12] Pattern for the Temple given to Solomon by spirit-writing.* For this purpose the Lord, we are told, gave Solomon wisdom, as he had previously given wisdom to Moses for a similar purpose. And Solomon was well prepared for this great work. For we read that David, before he died, "gave to Solomon, his son, the pattern of all that he had by the spirit, for the courts of the House of the Lord."

[*I Chronicles XXVIII, v. 12*] And David had made it quite clear by what manner the spirit had communicated all the elaborate details of this costly building when he added "All this have I been made to understand *in writing from the hand of the Lord*, even all the works of this pattern." [v. 19]. Who can doubt that by this David referred to what is to-day called 'spirit-writing'—not automatic writing by the hand of the sitter, but writing by the spirit itself, as on the slates in modern séance rooms, and as on the tables of stone, by the Lord upon the Mount, for Moses.

[*II Chronicles XXI, v. 12*] *Spirit-writing.* Another clear case of spirit-writing is recorded in these words: "There came a writing to him (King Jehoram) from Elijah, the prophet." Now, as Elijah had passed over some years before, it is obvious that spirit-writing must have been meant by the recorder of the fact. But the writer of the marginal notes, who is either unwilling to acknowledge a psychic fact or is ignorant of psychic phenomena and wants to explain an apparent impossibility, says naïvely: "Which was writ before his death"—that is, before Elijah's death!

[*I Kings V, v. 12*] And in this costly temple which Solomon built, and for which its pattern had been derived, through David, by spirit-writing from the Lord, great stress is laid on the detailed arrangements for the oracle, the most holy place, which was located "in the midst of the house within".

[*I Kings VIII, v. 6*] Into this inner oracle of the house, into this most holy place, was carried the ark of the covenant in which were the two tables of stone, beneath the cherubim; and Solomon drew chains of gold—real communion-rails—across before the oracle, and he overlaid it with gold: and the whole altar that belonged to the oracle he overlaid with gold: and

here in this dark inner cabinet, the Lord was wont to appear, to answer those authorized "to make inquiry of the Lord". Within our holy of holies to-day, behind our communion-rails and on our altars, what a travesty of the old and real communion with the Lord—of the real presence of the Lord!

Sceptics to-day are wont to scoff at the frequency with which music is introduced into séances, but for this there is again Biblical sanction, for David separated for the service of the Lord in the sanctuary, those who should *prophesy* with harps, with psalteries and with cymbals [*I Chronicles XXV, v. 1*]; and an interesting reference is made to one Heman, "the king's seer in the words of God, to lift up the horn", for this presumably means literally that the medium, whose psychic gift was clairaudience, heard the direct voice of the communicating spirit through the lifted horn, or trumpet. And in contradistinction to Heman, who was a clairaudient medium for the direct voice, was Zechariah, *who had understanding in the vision of God*—who possessed, that is, the clairvoyant faculty.

*Darkness at séances.* Sceptics to-day are also wont to scoff at the condition of darkness required by many, though not by all, mediums. But, apart from the reasons which psychic scientists can adduce for this regulation, there is Biblical authority and justification for this precaution. [*I Kings VIII, v. 12*] For thus spake Solomon: "The Lord hath said that He would dwell in the thick darkness." This means of course that then, as now, owing to chemical laws concerning the actinic rays of light, the spirits could communicate better when rays of white light are excluded. And Solomon made this remark immediately after an especially successful spirit manifestation, when "it came to pass that, when the priests were come out of

the holy place, that the cloud (ectoplasmic radiance) filled the house of the Lord, so that the priests could not stand to minister, by reason of the cloud, for the glory of the Lord filled the house of the Lord.” [1 Kings VIII, v. 11].

How could they who saw these things fail to believe in the real, the actual, presence of the Lord—of the spirit? The real presence to most worshippers to-day is at best a symbol of the original real presence, a faint adumbration conveyed in bread and wine, an atavistic memory of the past. Indeed, to-day we see through a glass darkly; then they saw literally, face to face. 1 Kings VIII, v. 27] And throughout his wonderful *extempore* prayer, uttered before all the people at the completion of the building of the temple, Solomon takes for granted this real presence of the Lord. He knows that God cannot, in very deed, dwell altogether on the earth, still less altogether in this house which he has builded, “for Heaven and the Heaven of Heavens cannot contain him”, but in each supplication he assumes God’s surveillance there, night and day, and he prays that if those who have sinned shall turn towards this place wherein God’s presence is, and plead for mercy for their sins, that they may be forgiven. For God’s promises “were made by his mouth” [VIII, v. 22] were made, that is, objectively, in person, “and were fulfilled with his hand”: they were not mere traditional forms and superstitions. 1 Kings IX, v. 2] And the Lord confirms Solomon’s hopes by appearing to him in person, and assuring him that He has hallowed the house, *to put His Name there forever*, and His eyes and His Heart shall be there perpetually.” This probably means that with the eyes and ears of a spirit He would see and hear those who came to commune with Him “in the oracle of the house”.

## QUEEN OF SHEBA

1 Kings X, vv. 1-6] And any possible doubt as to the psychic nature of Solomon's wisdom and understanding is silenced by the reference to the Queen of Sheba. For "when the Queen of Sheba heard of the fame of Solomon *concerning the name of the Lord*, she came to prove him with hard questions . . . and when she was come to Solomon she communed with him of all that was in her heart. And Solomon told her all her questions: there was not anything hid from the king which he told her not." What is this faculty of reading the thoughts of the heart and mind of another? Is it not telepathy, an accomplishment possible only to one who has psychic faculties?

1 Kings X, v. 1] The first verse of this chapter is specially interesting. We are told that the Queen of Sheba had heard of the *fame of Solomon concerning the name of the Lord*. Now these six latter words are unintelligible unless we have psychic understanding. But they not only show that it was common knowledge that Solomon's wisdom had a spirit, that is a psychic source, but that this knowledge of his was specially connected with the *name of the Lord*.

And this is of psychic significance when taken in conjunction with the fact that Solomon and the Lord had always referred to the Temple as being built, not for the Lord himself, but for the Name of the Lord, as shown in 1 Kings VIII and verses 17 to 20. And in the 29th verse Solomon says: "The place whereof thou hast said *My Name shall be there*: To hearken unto the prayer which thy servant shall pray towards this place"; and the meaning of this emphasis on the name and continual reference to the Temple being built for the Name of the Lord has a simple psychic explanation.

Clearly the Temple was to be the place wherein men called upon the Name of the Lord, called that is on the spirit by his name, the Lord, for counsel and advice. And Solomon's "fame concerning the Name of the Lord" was due to his success in calling on the name of the Lord and getting response. "And all the earth sought the presence of Solomon to hear his wisdom, *which God* ", which the spirit, "*had put in his heart*" [v. 24]. Could anything be plainer?

*Failure of Solomon.* But in the end what was the use of it all? It was no good applying his heart unto wisdom unless that wisdom were applied to a purpose beyond the petty goals of earthly life. And in this Solomon miserably failed. In all the history of the world never had man such an opportunity for establishing the kingdom of Heaven on earth as had Solomon. He had earthly and heavenly wisdom combined; he had riches; he had power; he had the world at his feet. And what use did he make of this great opportunity?

1 Kings XI, v. 1] Here is the melancholy answer. "King Solomon loved many strange women . . . and it came to pass when Solomon was old that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David, his father." "And Solomon did that which was evil in the eyes of the Lord, and went not fully after the Lord as did David his father."

1 Kings XI, v. 8] "He built high places and altars for the heathen gods, and so did he for all his strange wives which burnt incense and sacrificed unto their gods." And the Lord was angry with Solomon because his heart was turned away from the Lord, the God of Israel, *which had appeared unto him twice*. An interesting comment, this, coming at the end of the history of his life, for it showed that only twice had

Solomon seen the Lord in person, clairvoyantly, and that his other communications had all been by the direct voice, by means of his clairaudient faculty.

And continually in the Bible we get little scraps like this of circumstantial evidence of the psychic truth of the phenomena recorded, for had the facts related not taken place, or had they been the invention of a narrator who was ignorant of the operation of psychic laws, it is not likely that, having said so much as to Solomon's intercourse with the Lord, he would have limited the appearances of the materialized spirits to the two occasions so often referred to ; nor would he have differentiated between the objective appearances implied on these two occasions and the innumerable other communications which were, apparently, all made by means of the direct voice.

We are told that the rest of the Acts of Solomon, and all that he did, and his wisdom—of which we have not many examples in *1 Kings*—are written in the book of the *Acts of Solomon*, which has apparently disappeared ; but enough has been told to give us an idea of a great man whose genius and whose wisdom were utterly wasted for lack of a spiritual goal. He used the psychic faculty that was his great gift, from day to day, upon the paltry things of earth, for his own purposes, and failed to ask himself *Cui bono ?*, failed to make use of his rare opportunities for ascertaining from holy spirits what is the goal of human life, and how man could haply develop along lines more satisfactory to the ultimate life awaiting him.

*1 Kings XI, v. 43]* And when we read that Solomon dies and is buried in the city of David his father, it comes as a shock, shattering the high hopes we had unconsciously held as to the use that he would make of his exceptional gifts.

Solomon dies, and his life, begun with such brilliant

promise, ends in uxorious inanities. From the heights of Heaven, we are let down with a thud to earth. Surely the lesson to be learned from the story of Solomon is one which is never taught us by the Churches, namely the sinfulness of wasting psychic faculties.

## CHAPTER XVI

### JEROBOAM

SOLOMON slept with his fathers, but the Lord still interested himself, for David's sake, in the affairs of his family.

*1 Kings XII, v. 15]* He causes Rehoboam, Solomon's son, to reject the wise counsel of the old men of his late father's court, and to listen to the advice of the young hotheads who were his companions—to his own destruction. "It was a thing brought about by the Lord, that He might establish His word, which the Lord spake by the hand of the prophet Ahijah to Jeroboam (telling him, by prophetic vision, that he, and not Rehoboam would have governance over ten of the twelve tribes of Israel) [XI, vv. 29 *sqq.*]

And such reverence had men in those days for the Word of the Spirit spoken through the prophets, that Rehoboam and the tribes of Judah and Benjamin, who supported his claim to the kingship and who had assembled to go and fight against Jeroboam, forbore to fight, and returned every man to his house, on account of the word of God, that came unto Shemaiah, the man of God, saying they were not to contest the kingdom "for this thing is of me". [XII, 22, 24]

But between the recitals of the deeds of the great the Bible is crammed full of psychic stories concerning lesser people, of whom we should never have heard but for their psychic faculties. For instance, in Chapter XIII we are told a rather unprofitable tale about a "man of God", and an "old prophet",

both nameless, luckily for them—to the following effect: Jeroboam, the chosen of the Lord, was burning incense on the altar at Bethel, when the "man of God" came up and suddenly began prophesying. He said that one Josiah would in time to come sacrifice upon that altar the priests of the high places that burnt incense, and would burn men's bones upon the altar (a prophecy that was duly fulfilled).

This annoyed Jeroboam, who stretched out his hand and ordered the man of God to be arrested. But Jeroboam's hand dried up, so that he could not draw it back again, probably because the man of God hypnotized it or willed it to remain outstretched. And, in accordance with the sign that the man of God had promised, the altar was rent and the ashes were poured out. Jeroboam entreated that his hand might be restored, and the man of God entreated the Lord, and it became as it was before.

Now, trivial as all these happenings may be, they were all psychic happenings, and, whether we do or do not believe that these things occurred, our point is that they were supposed to be accomplished by psychic means, by means of supernormal power from the spirit-world.

But to continue with this man of God. He was at once invited by the king to come back and dine with him, but he refused, saying that the Lord, the spirit, had forbidden him to eat bread, or to drink water; also that he was not to return by the way that he had come to Bethel. Evidently he was to perform his task and go straight home.

This he would have done but for a low-minded old prophet who dwelt in Bethel. He inveigled him into his house by an outrageous lie. He said that he was as much a prophet as was the man of God, and that an angel, a spirit, had spoken unto him *by the Word*

*of the Lord*—that is, he had heard clairaudiently—telling him that he was to be sure and bring the man of God into his house, that he might eat bread and drink water. [XIII, v. 18] This was a lie, but the unfortunate man of God believed the old prophet, or, as we must assume from the punishment which later ensued, he was hungry, and was tempted to believe that he believed him, and he accepted the hospitality.

*The Man of God killed by a lion for disobedience.* But they had no sooner sat down to table than the mean old prophet said that the word of God had now come to him again, saying that, because the man of God had been disobedient and had accepted hospitality, he should never be buried in the sepulchre of his fathers. At the moment, the man of God was not keen about being buried anywhere, and he went on with his dinner. But on his way home, sure enough, he was killed by a lion. We are not told so, but presumably he had again disobeyed the Lord's warning, and was going home by the road which the spirit had told him not to take, probably on account of the danger, and so he fell into the lion's jaws.

The old prophet, who, by modern judgement, should more justly have been the lion's portion, was at once apprised of the occurrence, and he hustled out to gaze upon "the carcase" of his late guest. He promptly ensured the fulfilment of his own prophecy by burying the man of God, in his, the old prophet's, own grave, muttering as he did so the hypocritical words of mourning "Alas! my brother!" And for ought we know, he lived happily ever afterwards. [XIII, v. 30]

Now there is only one moral to be drawn from this quaint story—the moral which is the keynote of most of the Bible stories—namely that the severest punish-

ments are always reserved for those who under one pretext or another disobey their inspirations from the spirit-world. It is no excuse to say that we acted in such and such a manner because we believed what somebody else had told us to believe : we must believe the inspiration of our own " voice of God ", and be obedient to that alone.

## AHIJAH

[*1 Kings XIV, v. 1*] Following this story, we have an interesting illustration of the clairvoyant faculty of the prophet Ahijah. Jeroboam's son fell sick, and Jeroboam persuaded his wife to disguise herself—to ensure an anonymous sitting—and to take presents to Ahijah, and ask what would become of the child. Ahijah could not see, for his eyes were set by reason of his age, but the Lord, the spirit, had warned him that Jeroboam's wife was coming to inquire of him concerning her son, and that she would feign to be another woman ; and he told Ahijah exactly what he was to say to her.

And, as soon as she came in at the door, she must have been taken aback, for, when Ahijah heard the sound of her feet, he at once gave proof of his psychic prescience and said : " Come in, thou wife of Jeroboam, why feignest thou to be another ? For I am sent to thee with heavy tidings." And with great courage Ahijah then foretold the death of the child and overwhelming disasters to the whole house of Jeroboam, as these had been already supernormally communicated to him by the spirit. As he knew to whom he was speaking, he was certainly an honest and a courageous medium, or he would have tempered his unpleasant information. And from the fact that he de-

livered his message in all its crudity, we derive strong circumstantial evidence that Ahijah's prophecy was not guess work, but was due to a psychic inspiration which he dared not, or which he could not, set aside.

## CHAPTER XVII

## ELIJAH

[*1 Kings XVII*] From Ahijah we are led on to Elijah, perhaps the best-known of all the prophets. But it is one thing to be well-known, and quite another thing to be well-understood. The prominent events in the life of Elijah are rehearsed to every Sunday-School child, but in this instance, as in every other case where psychic phenomena are concerned, the phenomena are regarded as supernatural events, as miracles which occurred in a far-off age, when miracles *did* occur, and we are told that we must believe that they occurred because they are related in the Bible, and it would therefore be wicked and un-Christian to disbelieve.

We are not vouchsafed the only justifiable reason for belief, the reason, namely, that these phenomena are in accordance with psychic laws which are always in operation—laws which, though not then scientifically understood, were in Bible days accepted as part of the routine of daily life, psychic laws which are to-day for the first time beginning to arouse the attention of the scientific world.

*Elijah and the ravens.* The stories of Elijah and the ravens, and of Elijah and the widow's cruse of oil, are of a more subtle character than most of the other stories hitherto here mentioned. They are not, as are these others, paralleled and reproduced in every séance-room, but psychic students are humble when confronted with supernormal happenings, and, re-

cognizing that Elijah was a psychic of more than usual powers, see nothing impossible in the events recorded.

The transportation of physical objects by spirit-hands from one place to another is a well-known phenomenon: it is not inconceivable, therefore, that food should thus in a time of famine have been conveyed by psychic means to one possessed of such great gifts. Ravens were of old frequently credited with prophetic powers. The Lilooet Indians imagine that he who has a raven for his guardian spirit possesses the gift of prophecy and can specially foretell death and the weather. [Frazer, *The Golden Bough*, vol. III, p. 26]

And, though the supposed miracle of the undiminishing cruse of oil belongs to a type of phenomena with which we are not familiar to-day, yet, since most of the other so-called miracles which we have already noted could be reproduced in any first-class séance room, it would be arrogance on the part of psychic students to deny to a great medium like Elijah power to manipulate matter by methods of which we are still ignorant.

With the next episode, the recovery from sickness of the widow's little son, we need scarcely here concern ourselves, for nothing occurred which is not expected to occur to-day in all our Churches when prayers for the sick are said. For we are not told that the child was dead, only that "his sickness was so sore that there was no breath left in him." [XVII, v. 17] He was probably unconscious, and, if the prayers of ordinary unspiritual individuals are expected to be effective in cases of sickness to-day, how much more effective would be the prayers of a true prophet, in intimate relationship with the spirit-world?

For if spirits exist, and if spirits have power to operate on earth, and if men with psychic gifts have the faculty of communicating with spirits, should we not expect that earnest prayer for a legitimate object might indeed be answered? "Whatsoever ye shall ask in My name, believing, ye shall receive."

*Test case between the spirits of the Lord and the spirits of Baal.* The story, however, of Elijah's test case as to the respective power of Baal, and of the Lord, is in a different category.

[*1 Kings XVIII, v. 1*] The situation was at that time very critical for Elijah: he was a hunted man, having escaped from the clutches of Jezebel when she "cut off the prophets of the Lord", and Ahab was scouring the kingdom in search of him." And the Lord chose this inauspicious moment to tell Elijah that he was to present himself to Ahab—to throw himself into the lion's jaws, and that He, the Lord, would then send rain upon the earth after three years of drought and famine. It was Elijah who had foretold the drought to the king, and anybody but Elijah would have deemed it madness to go within a hundred miles of Ahab and the revengeful Jezebel. But Elijah did not hesitate to obey the voice from the spirit-world, and he set off cheerfully.

#### OBADIAH

On the way he met Obadiah, the head of Ahab's household, who was seeking pasture for his master's horses and mules, which were perishing from the effects of the drought. Elijah at once suggested to Obadiah, and we cannot blame him, that *he* should go back and tell Ahab that Elijah was found. Obadiah did not fancy the job; he suspected a trick, for he could not believe that Elijah would wittingly let

himself be caught, and, as he put it,—and this is a very interesting sidelight on Elijah's psychic faculties, on Elijah's little habit of psychically disappearing—“it will come to pass that as soon as I am gone from thee, that *the spirit of the Lord shall carry thee whither I know not*; and so when I come and tell Ahab, and he cannot find thee, he shall slay me.” [XVIII, v.12]. *Dematerializing power of Elijah.* To those who know nothing of the phenomena known to psychics as dematerialization this sentence must appear pure gibberish, but for those who have knowledge of this phenomenon, this sentence, taken in conjunction with the description of Elijah's ultimate passing from the earth, is conclusive evidence that all these Bible miracles are explainable and trustworthy, because, and only because, they are in accordance with psychic laws which are in operation to-day.

[*1 Kings XVIII, v. 17*] Eventually Obadiah was persuaded, and Ahab came to meet Elijah. His greeting to the prophet: “Is it thou, thou troubler of Israel” was not reassuring. But Elijah stood up to him, turned the tables upon him, and, realizing that the situation was desperate, at once took up a commanding attitude. He knew the fickleness of the people, who were always hovering in their allegiance, which they gave alternately to Baal or to the Lord, according as one or the other seemed to show superior strength. At this moment the wordly strength was all on the side of Baal, and something drastic must be done to settle this question of superiority once and for ever.

So Elijah told Ahab to call together all the prophets of Baal, four hundred and fifty men, and all the prophets of Asherah, another four hundred, which ate at Jezebel's table. He then assembled the people, and he hit out from the shoulder. Let there be no

more dallying as between Baal and the Lord, said this great man, who was now going to pit the forces of the spirit-world against those of earth. "How long", he asked, "halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him." [XVIII, v. 21]

As there was no answer, he went on with his plan. Now then, he said in effect, we will have this out, once and for ever. He reminded them that whereas the prophets of Baal numbered four hundred and fifty men, he, Elijah, was the only one left of the prophets of the Lord, so the scales were not weighted on his side; and he then arranged a test of which none could dispute the finality.

*Result of the test case.* An altar was to be built, first for Baal, and then for the Lord; each side was to sacrifice a bullock, and to place wood beneath; each side was then to call upon its god, and the god that answered by fire, He was to be acclaimed as the real God. We all know the result. The prophets of Baal called upon his name from morning till evening, and leaped about the altar, and cut themselves after their manner with knives and lances, till the blood gushed out upon them; while Elijah, with astounding confidence in his own God, mocked at them: Why don't you cry a little louder: your god is perhaps dreaming, or is gone on a journey, or he is asleep and must be awaked? But, though the four hundred and fifty prophesied until the time of the offering of the evening oblation, "there was neither voice nor any to answer, nor any that regarded." [vv. 28-29]

It was now Elijah's turn. He prepared the altar, put the wood in order, cut the bullock in pieces, and laid it on the wood; but he determined at all costs to have a victory for His God that should be irrefutable. So he dowsed the sacrifice and the wood with water,

and made a trench which he filled with water, to surround the altar : there should be no loophole of escape for Baal in his defeat.

We all know what happened, though only those acquainted with psychic possibilities can understand. Elijah called upon the name of the Lord, and prayed that the people should be shown who in very truth was God : And the fire of the Lord fell, and the water notwithstanding, consumed all the sacrifice. [vv. 36, 38]

" And when all the people saw it, they fell on their faces ; and they said ' The Lord He is God ' ' The Lord, He is God ! ' " [v. 39] They were satisfied that there was no trickery, and we can be certain that the four hundred and fifty prophets of Baal and the four hundred prophets of Asherah, under Ahab's direction, would take every precaution to make success by trickery impossible. They who were on the spot, both those who believed in Elijah and those who disbelieved, were all convinced of the genuineness of the phenomena. The narrator was evidently also satisfied, and, as all those who assert that whatever is written in the Bible is true must also believe it, the circle of disbelievers is narrowed to those who have no knowledge of psychic possibilities. For, though psychic experts would probably hesitate to assert definitely how the phenomena were accomplished, they know enough of the science to suppose what might easily be achieved by means of brilliant psychic lights—which would, to the ignorant Baalites, look like fire—and of an ectoplasmic screen, behind which the bullock might be dematerialized.

*Elijah slays the 450 prophets of Baal.* We can only regret that after this great victory Elijah should have soiled his hands by slaying all the four hundred and fifty prophets of Baal—another proof that his guiding

spirit, his Lord, had not yet attained to what we should consider divine eminence. For the Lord seems to have approved of this slaughter, as immediately thereafter Elijah gives us another example of his power of dematerializing, of transporting himself instantaneously from one place to another—a convenient power possessed by some individuals to-day ; and we read "*that the hand of the Lord was on Elijah*, and he girded up his loins and ran before Ahab to the entrance of Jezreel."

1 Kings XIX,v. 4] *Elijah's psychic experiences.* We are not surprised that Jezebel vowed vengeance on the slain prophets, and that Elijah had once more to flee for his life. A prophet's life is not a happy one. He went a day's journey into the wilderness, and came and sat down under a juniper tree, and, weary with life, he requested the Lord that he might die then and there. Worn out, he lay down and slept under the tree, and behold an angel, a spirit, touched him and told him to arise and eat. Psychic food was provided, and he ate and drank, and laid him down again.

And the angel of the Lord came again the second time, and touched him, and told him he was to eat and drink again or his journey would be too much for him. And he arose, and ate and drank, and, on the strength of that psychically provided food he went for forty days and nights whilst he journeyed to Horeb, the mountain of God.

There he took refuge in a cave, and an interesting experience came to him, an experience similar in some respects to one which had been vouchsafed to Moses, when allowed from the cleft in the rocks to see the Lord's back on Mount Sinai. He was in the cave when, behold there came a voice unto him, a voice which he heard clairaudiently, a spirit voice, which

asked him what he was doing there. [XIX v. 13] He said that, on account of his zeal for the cause of the God of Israel, the people were seeking his life, to take it away. The spirit then told him to go, and stand upon the Mount *before the Lord*—to speak with the Lord, to hold a séance.

But Elijah could not get in touch with the spirit ; and that is scarcely to be wondered at, for a great and strong wind rent the mountains, and broke in pieces the rocks ; and the spirit was not in the wind—that is, Elijah could not hear the voice of the spirit because of the wind. Then followed an earthquake, and the spirit was not to be heard in the earthquake ; then a fire, and the spirit was not in the fire ; and only after all these were hushed (and he could scarcely have expected to hear it before) Elijah heard a still small voice—an excellent description of a spirit-voice.

He at once recognized the voice of his own familiar spirit, and when he heard it he wrapt his face in his mantle—a realistic touch, this, on the part of the narrator, for prophets would naturally use their mantles in this way to screen themselves from outside distractions ; and he then listened to various injunctions, which included the command to find Elisha and anoint him to be prophet in his place.

Sunday-School teachers, because they do not understand the psychic element, which alone gives meaning to this tale and prevents it from appearing to be a sheer absurdity, give the story a pretty little moral of their own imagination ; they tell us that the still small voice is our own conscience which is within us, and which is not to be found in hurricanes, fires, and earthquakes. But, as children do not often look for their consciences anywhere, and as they certainly would not be allowed out to look for them under the climatic conditions here described, and as, moreover, they are

given no glimmer of enlightenment as to where within us is the lodgement of this mysterious visitor, they come away more than ever convinced that the Bible is not meant to be understood.

*I Kings XX]* In this chapter there are references to clairvoyance on the part of various prophets and men of God, leading up to the well-known episode of Ahab and Naboth's vineyard. After Ahab and Jezebel had caused Naboth to be murdered, Elijah received, by psychic communication from the Lord, information of the crime, and he was sent to Ahab with the cheery message that dogs would lick his blood in the place where lately they had licked the blood of Naboth—a prediction which was eventually fulfilled. [XXI, v. 17]

But Ahab had evidently more good in him, or perhaps less evil, than Jezebel, by whom he had been stirred up to this crime; and Elijah is given, later, a message to Ahab which is intended to be of a conciliatory nature. Elijah is to inform him that, because he has humbled himself, torn his clothes, worn sackcloth, and "gone softly," the evil shall not take place in his day, but in the days of his son.

[v. 27] Truly this Lord had primitive notions of parental sentiments; but he had accurately gauged the sentiments of Ahab.

## CHAPTER XVIII

### MICAIAH

*I Kings XXII] A psychic curiosity.* This chapter is a psychic curiosity. Ahab king of Israel, and Jehoshaphat king of Judah, could not make up their minds as to whether they should, or should not, go to battle against the Syrians. So Jehoshaphat asked Ahab to inquire "at the Word of the Lord". Ahab gathered the prophets together, and they had apparently sprung up again like mushrooms after the recent slaughter, for they mustered four hundred men. Evidently, however, they were not genuine prophets of the Lord, because when, in response to Ahab's inquiry, the prophets replied "Yes, go up to battle", Jehoshaphat was not satisfied with the answer, and asked if there was not a prophet of the Lord to inquire from?

Oh, yes, said Ahab, there is one Micaiah; but I hate him, for he always prophesies evil concerning me. Oh, don't say that, replied Jehosaphat; let us try him.

So Micaiah was sent for: he arrived and a great séance was convened. The kings of Israel and of Judah sat each on his throne, arrayed in his coloured robes, at the entrance of the gate of Samaria, and all the four hundred prophets came and prophesied before them. [XXII, v. 10] And, knowing the will of their master Ahab, they one and all predicted that victory would ensue if the kings went out to battle to Ramoth-Gilead.

In the meantime the messenger sent to fetch Micaiah warned him that the prophets had all prophesied good unto the king with one mouth, and they advised Micaiah to let his word be like theirs. [v. 13] Micaiah, however, was not to be corrupted.

"As the Lord liveth", he replied, "what the Lord saith unto me, that will I speak." [v. 14]

[I Kings XXII, v. 15] But, when he arrived in front of the kings and of all the concourse of prophets, his virtue and his courage deserted him, for in answer to the king's inquiry "Micaiah, shall we go to Ramoth-Gilead to battle, or shall we forbear?" he replied "Yes, go up and prosper: and the Lord shall deliver it into the hand of the king."

[I Kings XXII, v. 16] The king, however, had his suspicions that Micaiah was temporizing, so he warned him and said: "How many times shall I adjure thee that thou speak unto me nothing but the truth in the name of the Lord?"

[I Kings XXII, v. 17] Then Micaiah gave his true vision: he said: "I see all Israel scattered upon the mountains as sheep that have no shepherd; and the Lord said: "These have no master: Let them return every man to his house in peace."

[I Kings XXII, v. 18] At these words Ahab turned to Jehoshaphat and said: Didn't I tell you that this fellow would be sure to prophesy evil concerning me? But Micaiah had not finished yet; he let his imagination and his desire for vengeance on the other prophets, get the better of his discretion and presumably of his true vision, for he made a grotesque statement in order to give away the other prophets, and to make out that they were all liars. [I Kings XXII, v. 19-20] He declared that he had seen the Lord sitting on his throne and all the hosts of Heaven standing by him on his right hand and

on his left, and that the Lord had then asked : " Who shall entice Ahab that he may go up and fall at Ramoth-Gilead ? " No one had seemed very keen, but at last the spirit had come forward, and had said he would entice Ahab. When the Lord had asked him wherewith ? He had replied : " I will go forth and be a lying spirit in the mouth of all his prophets." [v. 22] The Lord had seemed pleased at this idea, and he said : " Thou shalt entice him and prevail also : go forth, and do so."

[*I Kings XXII, v. 23*] " Now therefore ", concluded Micaiah triumphantly, " it is this lying spirit which spoke through the mouth of all these, thy prophets."

As can be well imagined, " all these thy prophets " had something to say in return for such an aspersion on their honesty ; Micaiah had a rough handling, and the king in a fury ordered him to be put in prison and fed with the bread and water of affliction.

Now the idea that the Lord, supposed to be a good Lord, would deliberately send out a lying spirit to lure men to their own destruction, is, to say the least, fantastical, and, for psychic students, the assumption would naturally be that Micaiah allowed his imagination and his spite to outrun his honesty as a medium.

But those who believe in the verbal inspiration of the Bible must believe the story as it stands ; and in this case must they not admit that, fantastic as the tale now is, it would be still more fantastic if spirits from the other plane never were in communion with men on earth ?

If there is no such thing as spirit, or a spirit-world, and if communion between the spirit-world and this world has been in all ages a figment of the imagination, this story is not much more grotesque than all the

other stories we have noted, and we can dismiss it, together with the greater portion of the Bible, as a fabrication.

But the Churches which believe that the Bible is verbally inspired, and that the Bible stories are all true, as they stand, must at least acknowledge the reference to the spirit-world, and to the fact that spirits from the other plane are sent on earthly missions. They must take the rough with the smooth, and acknowledge unpalatable as well as palatable stories. And, on the other hand, psychic students, though resenting the travesty of spirit-life and of spirit-morality which is here displayed, must at least respect the Bible records as probably reflecting, with sometimes painful exactitude, the primitive idea of spirit-life prevailing in Bible days. And, certainly, if the Churches, with their anti-psychic bias, can believe in its entirety this lying-spirit story, they may rest assured that amongst the stories of psychic phenomena which they could encounter to-day none would be a greater strain on their credulity than this tale in their own verbally inspired book.

*2 Kings, I] Ahaziah falls out of the window.* After this interval of psychic miscellanies, we come back, and with relief, to Elijah. Ahaziah, the wicked son of a wicked father and of a still more wicked mother, fell out of the window, and was, as might be expected, sick. So he sent messengers to inquire of Baalzebub, the god of Ekron, whether he would recover of his sickness. This shows again how customary it was to inquire of the spirits on all occasions ; the only question then was whether the inquiry was made of good or of evil spirits, through authorized or through unauthorized prophets or mediums.

But the angel of the Lord, with his uncomfortable

habit of knowing everything by clairvoyance, was up in arms at once ; he came through to Elijah, and told him to go and meet the messengers of the king, and to ask if it was because there was no God in Israel that they went to inquire of Baalzebub ? Elijah was further told to add that the king would never leave his bed again, but that he would surely die.

Having delivered this dire message, Elijah returned home, and the messengers faithfully reported to their master all that Elijah had told them. Ahaziah naturally tried to find out who it was, what manner of man it was, who had sent this disconcerting message ; and, directly they described a hairy man, girt with a girdle of leather about his loins, Ahaziah said at once : "Elijah the Tishbite!" And he forthwith sent unto Elijah a captain and his fifty men, to capture the prophet.

*Elijah's psychic power fatal to the captains.* Elijah was sitting on the top of the hill, and the soldiers went up to him, "Oh, man of God", said the captain, the king hath said 'Come down' ". "If I be a man of God", said Elijah, "let fire come down from Heaven and consume thee and thy fifty." And there came down fire from Heaven, and consumed him and his fifty.

The same fate awaited a second captain and his fifty, sent by Ahaziah. Nothing daunted, however, by the sacrifice of other people's lives, Ahaziah sent a third captain with his fifty men to fetch the prophet. With the fate of his predecessors fresh in his mind, this third captain put his pride in his pocket and tried cajolement. He didn't stop to deliver his message, but he fell on his knees before Elijah, and implored that his life and the lives of his men might be spared.

Fortunately for him, the angel of the Lord was now sufficiently avenged, and he told Elijah not to be afraid, but to go down with the captain, and to go with him to the king, and deliver now to the king himself the same message of death. And Ahaziah did according to the word of the Lord, the word which Elijah had received clairaudiently from the spirit-world. [v. 17]

It is impossible to assert definitely what is meant by this fire from Heaven, but, if it was anything at all, it was of psychic significance, or it was at least believed to have a psychic source by the narrator of the story. To those who disbelieve in all psychic phenomena, and who yet profess to believe every word written in the Bible, this consuming fire involved a violation of the laws of nature, which Elijah, apparently, had power to bring about. But for psychic researchers this fire may well have been a powerful example of those wondrous psychic lights, of which no one can yet define the substance but which might conceivably, in the hands of a medium of Elijah's powers, consume or kill as lightning kills. For we are told that these captains and their men were consumed, not burnt. And anyone who has, in the presence of a modern medium, seen brilliant spirit-lights dart like lightning-flashes across an illumined room which allowed no possibility of fraud by electric torches, etc., could well believe that under the powerful mediumship of Elijah these lights, being possibly electric in their composition, might, like lightning, strike a deadly blow.

*Elijah's dematerialization.* And that Elijah's mediumship was more than ordinarily powerful is shown by the method of his passing from the earth. And it is interesting to note that Elisha and all the prophets seem to have had a forewarning, a clairvoyant know-

ledge, that Elijah would be spirited away from off the earth.

*2 Kings II, v. 2]* Elijah knew this too, and, desiring to be alone, he tried to give Elisha the slip, and asked him to tarry while he went on to Bethel; but Elisha stoutly refused to leave him. And, when they came to Bethel, the sons of the prophets there came to Elisha, and asked him if he was aware that the Lord was going to take away his master to-day. Elisha, who was no doubt hoping against hope that it might not be true, told them to hold their peace. It was very annoying to have uncomfortable suspicions thus corroborated. Then Elijah tried again for solitude, but again Elisha refused to leave his beloved friend and master. "As the Lord liveth and as thy soul liveth, I will not leave thee."

[v. 4]

But again at Jericho the troublesome prophets came croaking to Elisha, asking him if he knew that about Elijah which they had learnt clairvoyantly—that the Lord was going to take away his master that very day.

*II Kings II, v. 7]* Elisha, much troubled, told them as he had told the others, to hold their peace, and he kept his eyes firmly on Elijah; "and they two stood by Jordan", and fifty men of the sons of the prophets, fully expecting to witness the psychic translation of their great chief, "stood over against them afar off." [v. 8] Elijah then took his mantle, wrapped it together, and smote the waters, and they were divided hither and thither so that they two went over on dry ground—a phenomenon which was by now familiar to the Israelites. And for our present purpose it would be a side-issue to discuss whether such a feat was psychically possible or not. It was believed to be possible in Bible days,

and it would not have been recorded had it not been generally believed that it was possible, as a supernormal event.

And when they were gone over, Elijah, with his clairvoyant knowledge of what was shortly to occur, asked Elisha what he should do for him, before he left: and Elisha requested that a double portion of Elijah's spirit might rest upon him.

*2 Kings II, v. 9-10]* But Elijah, who could not tell whether Elisha was powerful enough psychically for him to be able to guarantee such a request, told him that he had asked a hard thing: "Nevertheless," said he, "if thou see me when I am taken from thee, it shall be so unto thee: but if not it shall not be so." This meant that the strength of Elisha's psychic faculty would be shown by his power to see, or not to see, the dematerialization of his master.

And immediately upon this there occurred a phenomenon which was either of a psychic nature, and as such is believable to-day, and can be well understood by all students of psychic science, or it was a violation of natural law, for which there seems no sufficient justification.

The two prophets were walking and talking as they went, when suddenly a brilliant psychic light flashed, like a sheet of lightning, between them, screening Elijah from Elisha. Half-blinded and confused, Elisha, looking up, was in time to see the dematerialized Elijah disappearing in the rushing wind which generally accompanies great psychic phenomena.

Dazzled by the blinding light and perturbed at the loss of his friend, Elisha may well, in imagination, have seen the lights in the form of a chariot and horses of fire, and have supposed the rushing current of cold air, which suddenly supervened

in normal fashion, to have been the whirlwind. But he was convinced that the vision he had seen was not subjective. "My father! my father!" he cried, "the chariots of Israel and the horsemen thereof." "And he saw him no more." [v. 12]

The dropping of Elijah's mantle is confirmative of the psychic's belief that the process through which Elijah went was dematerialization. In the dematerialization of Christ, His grave-clothes were left in the tomb, in the respective places in which, when on His body, they had lain; and Elijah's cloak would naturally fall from him, as he was spiritualized out of sight.

## CHAPTER XIX

### ELISHA

THIS cloak, magnetized by the great medium, was no doubt an additional aid to the psychic powers of him upon whom it fell. With this magic mantle Elisha now smote the waters, and they divided, and he went over, and at once the sons of the prophets saw that the spirit of Elijah now rested on Elisha. And they came to meet him, and bowed themselves to the ground before him.

Then follows a curious revelation of their suspicions that perhaps, after all, Elijah might have been carried off by an evil spirit who meant to do him harm. They did not for a moment doubt that he had been taken by a spirit, but they came to Elisha, fifty strong men, and asked permission to go seek Elisha's master, lest peradventure the spirit of the Lord had taken him up and cast him upon some mountain, or into some valley. Elisha, of course, knew better, and he said curtly, No, ye shall not send. But they urged him, till at last he reluctantly agreed, and these fifty men solemnly sought for Elijah's body during three days ; but of course they found him not. Meantime Elisha waited quietly at Jericho till they returned, and then he said to them : I told you so : didn't I tell you it would be no use ? [2 Kings II, vv. 16-18]

This incident is additional proof that in the Bible when " the Lord " is referred to as doing this, that, or the other thing, it is not always the same Lord who is meant. These Lords, or spirits, were sometimes

good and sometimes evil ; though the Lord with whom the Israelites were most familiar was probably the same spirit, a good spirit, the God of Isaac and of Jacob, who had undertaken to have the children of Israel in his special charge.

We can scarcely believe, for instance, that the Lord in whose name Elisha cursed the forty-two little children when in impish mischief they mocked at his bald head, and in whose name those little ones were torn to pieces by she-bears, was the beneficent and merciful God of All.

But, whether we believe or do not believe that the translation of Elijah and all these other events took place as here described, it is at least not open to doubt that the Old Testament is one continuous record of phenomena of psychic significance, and that if all record of these phenomena were deleted, there would be no Old Testament left. Therefore it is not for those who uphold the Bible to deny the possibility of similar phenomena to-day, nor is it for psychic scientists to scoff at the Bible, as a record of impossible events.

Indeed, the further we proceed with the study of the Bible, the more incredible does it seem that amongst those who believe in its verbal inspiration there should be any to oppose the study of psychic phenomena as a first religious duty. We may open the Bible at random and feel sure of alighting on some incident which only has meaning on account of its psychic significance : on some incident which shows how universal was the habit in those days of inquiring of the spirits on all and on every occasion.

*2 Kings III]* In this chapter when the Kings of Israel, Judah, and Edom went up against the King of Moab, and found themselves without water for the army or for the beasts, the King of Judah at once said : " Is

there not here a prophet of the Lord, that we may inquire of the Lord by him." [v. 11] They suddenly remembered Elisha. "Yes: the Word of the Lord is with him", said the King of Judah. [v. 12]

*Three kings hold a sitting with Elisha.* So the three kings went to Elisha for a sitting; and this shows the esteem in which the prophet was held. But, if we may judge from his greeting to one of the kings, he had not much respect for royalty: "What have I to do with thee? Get thee to the prophets of thy father, and to the prophets of thy mother", he said to the King of Israel. [v. 14] He further added that, if it were not for the presence of the other two kings, he would not have had a sitting with this King of Israel at all.

*Music as aid to psychic phenomena.* "But now", he said, "bring me a minstrel." [v. 15]. Then, as now, for psychic manifestations music, under certain circumstances, was helpful. The psychic conditions, in the presence of this unsympathetic King of Israel, were not of the best, and music was needed to help the vibrations. And as soon as the minstrel began to play, inspiration came to Elisha, and he heard the voice of the Lord; who, fortunately for Elisha, foretold that the Moabites would be delivered into the hand of the three sitters. And this duly came to pass.

*Elisha's psychic powers.* The next few chapters are filled with illustrations of the psychic power of Elisha, upon whom a double portion of the spirit of Elijah seems truly to have fallen; Elijah himself, was indeed, probably controlling him.

*2 Kings IV, vv. 1-7]* Here we have the story of the widow's pot of oil, which Elisha so manipulated that it lasted for the rest of her life. And another of similar purport, when Elisha eked out twenty loaves of barley, and a few fresh ears of corn, so that they

satisfied a hundred men, with some to spare. [v. 42] *Elisha cures the "great woman's" child.* Also the story of the "great woman" who was hospitable to Elisha and for whom Elisha prophesied, and truly, the birth of a child. The child later had sunstroke, and the mother at once asked her husband to send for the man of God. The husband's reply is interesting, showing the belief that prevailed as to the best times and seasons for psychic happenings. [v. 22] "Wherefore wilt thou go to him to-day?" he asked; "it is neither new moon nor Sabbath." [v. 23]

The woman, however, had more faith in Elisha's power under all conditions. She told her servant to saddle an ass, and she then herself hastened to Elisha. He saw her from the distance, and sent Gehazi, his servant, to ask what was wrong. But she would not waste words with the servant; she hurried on to the man of God at the Hill, and caught hold of his feet. And, when Gehazi wanted to thrust her away, Elisha made this interesting remark, consoling to mediums who cannot always be sure of getting inspiration: "Let her alone" he said; "for her soul is vexed within her: and the Lord hath hid it from me and hath not told me." [v. 27]

But the woman's hold upon his feet helped his clairvoyance, and directly she began to speak he knew the trouble, and sent Gehazi with his own magnetized staff, and told him to lay this upon the face of the child. The mother however, who did not believe in Elisha's proxy, persuaded him to go himself, and, as everybody knows, he stretched himself upon the child and restored warmth and life to the little body—which could not have been dead, for, if the soul had already left it, even Elisha could not have called it back.

## CHAPTER XX

### ELISHA

2 Kings V, v. 2] Next comes the oft-repeated tale of Naaman, who recovered from his leprosy through the power of Elisha, whose reputation as a prophet had been carried into Syria by the little maid who waited on Naaman's wife. Elisha had refused to receive payment from the grateful Naaman, and he then gave an instance of his clairvoyant faculty ; for it had been more than Gehazi could bear to see his master refuse reward, and he said to himself, As the Lord liveth, I will have some of that.

*Elisha's clairvoyance.* So he cajoled it out of Naaman by a cunning lie, disposed of the treasure in his own house, and then, as though nothing had happened, stood before his master—having forgotten to reckon with that master's uncomfortable habit of seeing and knowing the innermost thoughts of men. Elisha asked him where he had been, and, when he replied Nowhither, Elisha showed him that he knew all, asked severely if this was a time to receive money and rewards, and forthwith pronounced him a leper. " And he went out from his presence a leper as white as snow." (v. 27]

2 Kings VI, vv. 1-8] The next psychic performance by Elisha was the recovery from the bottom of the stream of the borrowed axe-head, for the sons of the prophets who dwelt with him. We are told that Elisha cut down a stick and threw it into the water, and we infer that Elisha magnetized this stick and

caused it to attract the iron axe-head. But, in whatever way it was accomplished, the recovery was assumed to be due to Elisha's mediumistic gifts.

*2 Kings VI, vv. 8-24] More clairvoyance.* Then follows another instance of the prophet's clairvoyance. The King of Israel was warring against the King of Syria, and every day Elisha conveyed to the former information—obtained by means of his powers of clairvoyance—of the movements of the enemy, and of where they were going to pitch their camp. He thus "saved the King of Israel not once, nor twice."

[v. 10]

This was of course very disconcerting to the King of Syria, and his heart was sore troubled about it, and he naturally suspected treachery in his own camp. But one of his servants had guessed the truth, and he said: "Nay, my lord, O king; but Elisha, the prophet that is in Israel, telleth the King of Israel, the words that thou speakest in thy bedchamber." [v. 12] What is this if it is not clairvoyance, as psychic people meet with it to-day?

The narrative continues on its psychic path. The King of Syria then determined to seize Elisha, and he sent horses and chariots and a great host, and he came by night and compassed round about the city in which Elisha was. Elisha's servant had risen early, and, when he went out, he was horrified to see that his master was surrounded: "Alas, my master", he cried, "what shall we do?" [v. 15]

*Elisha and the spirit-hosts.* Elisha answered calmly: "Fear not, for they that be with us are more than they that be with them." [v. 16] Elisha then prayed that the psychic eyes of the servant might be opened; and this came to pass, and he then for a moment saw the hosts of angels, or spirits, which were round about Elisha.

The physical enemy descended upon them, but Elisha played Blind Man's Buff upon the Syrians. He prayed, and effectively, that blindness might come upon them, and then, feigning to be another, he said he would lead them to Elisha, to the man whom they were seeking. And, thus successfully hoodwinking them, he led them away to Samaria, to the King of Israel. The prophet then prayed that their eyes might be opened, and when they looked, Lo and behold, they were in Samaria.

*2 Kings VI, v. 22]* Elisha was, on this occasion, a generous foe, and he refused to let the King of Israel slaughter them, as he had of course wished to do : “Would’st thou smite those whom thou hast taken captive with thy sword and thy bow ?” On the contrary, he gave them food and drink, and sent them away : “And the bands of Syria came no more into the land of Israel.” [v. 23]

*Elisha’s clairvoyance again.* Elisha’s clairvoyance is again illustrated in this chapter, which relates how the King of Israel, sore pressed by the Syrians, vowed to have the head of Elisha, whom he supposed to be responsible for everything that happened. So he sent a messenger to fetch Elisha. But, before the messenger arrived Elisha, who was sitting in his house with the Elders, had sensed, clairvoyantly, the situation, and, turning to the Elders, said : “See how this son of a murderer hath sent to take away mine head. Look, when the messenger cometh, shut the door fast against him : is not the sound of his master’s feet behind him ?” [v. 32]

Elisha next predicted, for the morrow, an event which came to pass, by means which he could never have guessed ; he foretold that a measure of fine flour would be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria, though at

this time the city was closely besieged, and starving women were even eating their own children. And when the captain, on whose arm the King of Israel leaned, said scoffingly on hearing this prophecy : “Behold, if the Lord should make windows in Heaven might this thing be ? ” [VII, v. 2] Elisha predicted that this captain would see the cheap and abundant food with his eyes, but that he would not eat thereof.

And the next day this all came true, because the Lord deceived the host of the Syrians, and made them hear a noise of chariots and a noise of horses even the noise of a great host, and they imagined that the King of Israel had hired the Kings of the Hittites and the Kings of the Egyptians to come upon them : so they fled for their life in the twilight ; and in their haste they left behind them all their tents, their horses, their asses, even the camp as it was. The Israelites then looted the camp, and Elisha’s prediction of cheap food came true. And as for the scoffing captain, the people, rushing to get their share of the treasure, trode upon him in the gate ; so he saw the abundant fare with his eyes, but he did not eat thereof.

[v. 20]

*2 Kings VIII*] In this chapter we have incidents concerning Elisha’s prediction of a seven years’ famine—of which he could only have known clairvoyantly. Also a horrible story, detailing his prescience of the crimes which Hazael was about to commit.

#### BENHADAD AND HAZAEL

*2 Kings VIII, vv. 7-16]* Benhadad, King of Syria, was sick, and, hearing that Elisha had come to Damascus, he sent Hazael, his servant, telling him to go and meet the man of God, and to inquire of the Lord by him, asking : “Shall I recover of this sick-

ness : [v. 8]. He was to take with him a present of every good thing of Damascus, forty camels' burden. *Medium's fees.* Those were indeed great days for mediums. Hazael met with Elisha, and put to him Benhadad's question. And Elisha was at once in a quandary, for he saw, clairvoyantly, that Benhadad's sickness was one from which he should normally have recovered ; and yet Elisha's psychic vision also showed him—or he heard clairaudiently—the voice of the Lord which told him that Benhadad would be murdered by Hazael.

So he compromised and said unto Hazael : “ Go, say unto him, thou shalt surely recover ; howbeit the Lord hath showed me that he shall surely die.” [v. 10] And Elisha settled his countenance steadfastly upon Hazael, until the latter, knowing his own evil thoughts, was ashamed. Then the man of God wept ; and when Hazael, in pretended innocence, asked why he wept, Elisha answered that it was because the Lord had shown him that he, Hazael, would commit horrible crimes upon the children of Israel. And when Hazael asked how this could be, seeing he was only an insignificant dog, Elisha—still no doubt gazing at him with his far-seeing eyes—replied, significantly : “ The Lord hath shown me that thou shalt be king over Syria.” [v. 13]

Hazael went back to his master, and, when the latter asked him what Elisha had said, he answered briefly : “ He told me that thou should'st surely recover.” But he himself took care that he should not, for the next day he murdered him by smothering him with a wet coverlet. He thus fulfilled the prophecy and became king in his master's stead.



## JEHU

Elisha's next psychic act is the forseeing of the kingship of Jehu, who was at the time merely an army captain. In obedience to his communicating spirit, Elisha sent one of the sons of the prophets to anoint Jehu, and to foretell to him that he, Jehu, would cut off the house of Ahab, and that dogs would eat the flesh of Jezebel, etc. [2 *Kings* IX, v. 1]

Jehu's servants, who overheard this dramatic conversation, asked Jehu what this mad fellow had come to say, but, as soon as Jehu was anointed, they acknowledged his kingship, and everything came to pass even to the nastiest details, as Elisha, and Elijah also, had predicted.

And then comes a culminating example of the absurdity, nay the blasphemy, of asserting that "the Lord", who is the instigator of the deeds here recorded, is in very truth the sublime God of All. Jehu commits the most atrocious cruelties, and we are told that "the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab, all that was in mine heart, thy sons of the fourth generation shall sit on the throne of Israel." [2 *Kings* X, v. 30]

Who, with any psychic knowledge or with any reverence for the Supreme Being, can doubt that the Lord, or spirit, who authorized such bestialities was an evil spirit, and not the Lord of Abraham, of Isaac, and of Jacob—and certainly not the supreme God of All. In the case of Jehu it would probably be more reasonable to suppose that he had no psychic gifts, and that he merely asserted that the Lord had said such and such a thing.

But, however wicked the people might be, the Lord seems always to have been ready to give ear to

those who sought him. Jehoahaz, the son of the abominable Jehu, when hard pressed by the Syrians "besought the Lord, and the Lord hearkened unto him . . . and we are told that "the Lord gave Israel a saviour."

*2 Kings XIII, vv. 14-20] Death of Elisha.* Then comes the story of the death of Elisha, in the setting of a picturesque incident, in best Bible style. Elisha was fallen sick of the sickness whereof he died ; and Joash, King of Israel, came to see him. Joash saw that the end was near, and, as he wept, he very aptly quoted the words which Elisha had used when Elijah was taken from him: "My father, my father", he cried, "the chariots of Israel, and the horsemen thereof." May not Elijah in spirit-form have been near, waiting for his friend ; and may not the vision of Elijah have recalled to Joash Elijah's parting words, which would by then have become traditional ?

But Elisha was practical : he knew there was no time for sentiment, and that Joash must be wanting a substantial blessing of some kind or he would not have come. So he told him to take bow and arrows, and, as Joash put his hand upon the bow, Elisha laid his hands upon the king's hand. Then he told him to open the window eastward and to shoot. Joash shot. That, said Elisha, was the Lord's arrow of victory over Syria. Elisha next told him to take the arrows and to smite upon the ground. Joash smote three times and stayed. How should he have supposed that he was to continue smiting indefinitely ?

*2 Kings XIII, v. 19]* But Elisha suddenly waxed very wrath, and said : "Thou should'st have smitten five or six times, then hadst thou smitten Syria till thou had'st consumed it ; whereas now thou shalt smite Syria but thrice." Here we have the curious spectacle of this man of God with only a few more hours to live

on earth losing his temper in a most unpious manner. And in studying the Bible are we not led more and more to wonder how the milk-and-water virtues, assumed by the Churches to be the hall-mark of the religious man, can be reconciled with Old Testament teaching? If we take the Bible at its face-value, should we not have to revise, and possibly to reverse, praise and blame bestowed on all the positive and negative virtues and vices at present practised by mankind? Many of the so-called virtues of to-day may be truly virtues, but they are not Bible virtues.

Elisha was certainly a great medium, and, even after his death, psychic virtue was attributed to his bones; for when a man supposed to be dead was thrown into Elisha's grave, he revived and stood up on his feet as soon as he touched the bones of the prophet. [vv. 20-21].

But Eishas are not born every day, and after his death, though the Lord spake by the hand of his servant Jonah, the son of Amittar (not the Jonah of whale fame) "the Lord saw that there was no helper in Israel." [XIV, 26].

Yet whether the kings and prophets were good or evil, the fact remains, that spirit-communication—communication, that is, with the spirits of another plane—was the commonplace of everyday religious ritual. King Ahaz, who did not that which was right in the sight of the Lord but made his son to pass through the fire according to the abominations of the heathen, and who sacrificed and burnt incense in the high places and on the hills and under every green tree (instead of exclusively in the place reserved for inquiry of the Lord), yet insisted that in the house of the Lord "the brasen altar should be for him to inquire by." [XVI, v.15].

*2 Kings XVII, v. 13]* But the Israelites, like every

other people under the sun, were by nature idolatrous, liking to worship each his own god, though they seem to us to-day to have had specially favourable opportunities for learning by direct intercourse the Will of God, for "the Lord had testified unto Israel and unto Judah, by the hand of every prophet and of every seer . . . yet they would not hear, but hardened their neck, like to the neck of their fathers, who believed not in the Lord their God." "They made molten images, even two calves, and made an Asherah, and worshipped all the host of Heaven and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to that which was evil in the sight of the Lord." [vv. 16, 17]

Now here is a long list of accusations, but do they not all belong to one and the same category? Do they not all imply, on the negative side, negligence to inquire reverently and chastely of the tried and recognized spirits, who are to be sought, and will then be found, under conditions which involve a reverent psychic atmosphere? And do not these accusations against the Israelites imply, on the positive side, recalcitrance in seeking after other spirits, untried spirits, who may perchance be good, but who, if picked up casually and under bestial conditions, are more likely to be sons of Belial?

CHAPTER XXI  
HEZEKIAH AND ISAIAH

*2 Kings XVIII, v. 5]* It is a relief after a post-Elisha interregnum to meet again with a faithful believer in the living God, Hezekiah, King of Judah ; and also to meet face to face the great psychic Isaiah. Hezekiah trusted in the Lord, the God of Israel ; so that after him was none like him among all the kings of Judah, nor among them that were before him ; but, nevertheless, things were going very badly for him, and Sennacherib, King of Assyria, had taken all the fenced cities of Judah, and he now sent messengers to taunt Hezekiah with the powerlessness of his God to deliver him out of the hands of his enemy.

*2 Kings XIX, v. 1]* Therefore King Hezekiah rent his clothes and covered himself with sackcloth, and went into the house of the Lord. He then sent messengers to Isaiah the prophet, the son of Amoz, telling him what had occurred, and asking him to get the Lord to help. Isaiah sent back word from the Lord that Hezekiah was not to be afraid, for, "Behold, I will put a spirit in him (Sennacherib) and he shall hear a rumour (to what trivial tricks these Lords condescended), and he shall return to his own land, and I will cause him to fall by the sword in his own land."

*2 Kings XIX, v. 14]* Sennacherib, however, sent another bluffing and taunting letter to Hezekiah, and the latter received the letter from the hand of the messengers, and read it ; and at once he went

up into the house of the Lord, "*and spread it before the Lord*" ; and with simple eloquence he entreated the Lord to come to his aid, "*that all the kingdoms of the earth may know that Thou art the Lord God, even Thou only.*" [v. 19]

Isaiah, who seems to have known of this prayer by psychic means, replied for God in language of a higher literary form than any that has been used by the seers and prophets whom we have hitherto met. [v. 20] But the gist of the message was that the Lord would defend Hezekiah and his city from the Assyrians, who should return by the same way that they came. [v. 34]

*A spirit smites the Assyrians.* "And it came to pass that night that the angel of the Lord went forth and smote in the camp of the Assyrians, an hundred four score and five thousand" : [v. 35] ; and when men arose early in the morning, behold, they were all dead corpses—not only corpses, but to make assurance doubly sure, dead corpses.

How this was accomplished we are not told, but it was by an angel of the Lord, a spirit, and therefore it was a phenomenon of the psychic order. Sennacherib departed, and returned, and dwelt at Nineveh, and as he was worshipping in the house of Miroch his god, he was slain with the sword and Isaiah's prophecy was thus fulfilled.

*Hezekiah's recovery by psychic means.* Hezekiah is indeed for us an oasis in the desert of abominable kings. But he was not exempt from human ailments. He became sick, and was at death's door, from the result of a boil. He does not seem to have been psychic himself, but he sent, as usual with him on all occasions, for Isaiah, who told him that the Lord said he was to die. However, Hezekiah prayed so earnestly that he might recover, that by the time

Isaiah had reached the middle part of the city the word of the Lord came to him saying that the Lord had heard Hezekiah's prayers and seen his tears, and that he was to make a poultice of figs and place it upon his boil and he would recover. (More trivialities)

*Isaiah and the shadow on the sun dial.* But Hezekiah evidently had not much faith in the Lord's knowledge of first aid, for he asked Isaiah what sign he could have that the Lord really would heal him. And it is a pity that Isaiah did not think of some test that would have been easier to reconcile with ordinances of astronomy ; but the Bible tells us that Isaiah decided that the test of divine power should be that the shadow on Hezekiah's sundial should go backwards ten degrees. Isaiah then cried unto the Lord, and the shadow obediently went back as requested.

Now a good deal of quite unnecessary trouble is made in controversial circles about this supposed violation of natural law. But those who have experienced the pranks that can be played by spirit-entities would not find it difficult to suppose that on this occasion the Lord, this spirit, who was a powerful operator, could cause a shadow, some extraneous shadow, to appear upon the dial on any point that he chose, without disturbing or interfering with the orthodox shadow cast from the sun upon the dial.

But, however the marvel was effected, it is only necessary for us to remember that the incident was supposed by Isaiah and by Hezekiah, and by the individual who tells the story. to have taken place as a direct result of spirit-intervention ; and it is for those who believe in the verbal inspiration of the Bible to reply to the criticisms of the captious pseudo-scientists.

## MANASSEH

*2 Kings XXI, vv. 5, 6]* Hezekiah was succeeded by his wicked son Manasseh, who went to the extreme length of building altars for all the host of Heaven in the very courts of the House of the Lord. "And he made his son to pass through the fire, and practiced augury, and used enchantments, and dealt with them that had familiar spirits, and with wizards: and wrought much evil in the sight of the Lord."

*Distinction between legitimate and illegitimate inquiry.* Here is once more clearly defined the distinction drawn everywhere in the Bible between practising augury—resorting, that is, to intercourse with spirits, through unauthorized and depraved channels—and spirit-intercourse through prophets of the Lord—through mediums appointed to the service of the Lord, the tried and holy Spirit who had the welfare of the people at heart. Verses such as 5 and 6 are not condemning all psychic phenomena, else would almost every page of the Bible be condemned; they distinguish between holy and unholy psychic intercourse: they are an example of the latter, as Verse 10 ("the Lord spake by his servants, the prophets") is an illustration of the former. But whether in the Bible it is a question of legitimate or illegitimate, holy or unholy, psychic phenomena, it is always psychic phenomena with which the books we are discussing are concerned.

CHAPTER XXII  
JOSIAH AND HILKIAH

*2 Kings XXII*] Josiah, for instance, when the Book of the Law was accidentally discovered in the House of the Lord, by Hilkiah, the high priest, is horrified on reading it, to find how the words of the book have been disobeyed by the people and by his fathers. And instinctively and at once he called Hilkiah and a deputation of influential men, and told them to go immediately and "inquire of the Lord for me and for the people, concerning the words of this book that is found." [v. 13]

HULDAH THE PROPHETESS

*2 Kings XXII, v. 14*] So they went unto Huldah the prophetess, and they communed with her. And she communicated with the Lord, and thereafter said to them: "Thus saith the Lord, the God of Israel", etc. And, in carrying out the commands of the Lord, Josiah fulfilled the prophecy which had been uttered years before by the man of God at the altar at Bethel. He destroyed and defiled all the heathen altars, "and moreover them that had familiar spirits, and the wizards, and the terraphim and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away that he might confirm the words of the law which were written in the book that Hilkiah the priest found in the House of the Lord."

If only a modern Hilkiah could refind our Bible during a spring-cleaning of the Church, and a modern Josiah could command that its injunctions be obeyed in conformity with a modern interpretation of words, what a religious revolution might ensue !

But the abolition of the heathen abominations here named does not imply condemnation of all legitimate psychic intercourse with the spirit-world, since it was by means of the psychic communication received by Huldah from the spirit-world that this command was executed. This biblical distinction between legitimate and illegitimate psychic intercourse is put in a nutshell for all who do not wilfully misinterpret, by the Chronicler in the following verse : *1 Chron. X, vv. 13, 14] Saul perished because he did not inquire through authorized channels.* He is recapitulating the story of Saul, which we have already discussed, and he ends by giving his version of why Saul perished. He says : " So Saul died for his trespass which he committed against the Lord, because of the Word of the Lord which he kept not, and also for that he asked counsel of one that had a familiar spirit, to inquire thereby, *and inquired not of the Lord* : therefore he slew him, and turned the kingdom unto David, the son of Jesse." Does not this clearly show that Saul's iniquity consisted, not in having inquired of the spirits, but in not having inquired of the right spirit—in this case, the Spirit known to all the Israelites as the Lord.

*Moral of the Old Testament.* And throughout the Old Testament the only sin which is certain of condemnation by the Lord is the sin either of not inquiring of the Lord, or of not obeying the voice of the Lord, when psychically heard. Throughout *Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, 2*

*Kings*, *1 Chronicles*, *2 Chronicles*, through all the more or less historic narratives, the same moral, which becomes almost monotonous, is to be drawn. From the first chapter of *Genesis* to the last chapter of *2 Chronicles*, obedience or disobedience to psychic inspiration is the Lord's criterion of virtue or of wickedness; and we are even led to infer that the Babylonian captivity was the result of continual disregard of great psychic opportunity.

*2 Chron. XXXVI, vv. 11-16]* For we are told that Zedekiah "did that which was evil in the sight of the Lord his God; he humbled not himself before Jeremiah, the prophet, *speaking from the mouth of the Lord*", . . . "moreover all the chiefs of the priests and the people trespassed very greatly after all the abominations of the heathen. And the Lord, the God of their fathers, sent to them by His messengers, rising up early and sending . . . but they mocked the messengers of God, and despised His words, and scoffed at His prophets, until the wrath of the Lord arose against His people, *till there was no remedy*."

*2 Chron. XXXVI, v. 17]* *Therefore he brought upon them the king of the Chaldeans, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young man or maiden, old man or ancient . . . And them that escaped from the sword carried he away to Babylon; and they were servants to him and his sons, until the reign of the kingdom of Persia.*" [v. 20]

We have now traversed all the books from *Genesis* to *2 Chronicles*, and have dealt with the psychic stories interwoven with the lives of Abraham, Sarah, Isaac, Rebecca, Hagar, Lot, Jacob, Laban, Joseph, Pharaoh, Moses, Aaron, Joshua, Nadab,

Abihu, Balaam, Deborah, Gideon, Jephthah, Manoah and his wife, Samson, Samuel, Saul, Hannah, Woman of Endor, David, Jonathan, Ahimelech, Nathan, Gad, Solomon, Jeroboam, Ahijah, Jehu, Elijah, Obadiah, Ahab, Jehoshaphat, Micaiah, Ahaziah, Elisha, Naaman, Gehazi, Benhadad, Jezebel, Hezekiah, Isaiah, Josiah, Hilkiah, Huldah, Shemaiah, Zedekiah, Jehoram, Zechariah, Manesseh, and Jeremiah. And what is the chief impression left upon our minds?

That for reasonable people who are not obsessed by a traditional sentiment as to what they ought to think about the Bible, and who are not prejudiced by garbled notions as to the aims of psychic research, the Old Testament is only intelligible by the light of psychic science.

We might as well suppose that we could understand the Heavens without the aid of astronomy as suppose that we could understand the Old Testament without a knowledge of psychic science.

But though, when seeking to understand God's laws as revealed either in the heavens or in the Bible it is well to take our shoes from off our feet, as the place whereon we tread is holy ground, we must remember that it is from solid ground, and not from the clouds, that our researches must be made, and that nothing is gained, but that everything is lost, by investing the Bible, and religion in general, with an atmosphere of such mysterious sanctity that the bulk of mankind are afraid to approach.

If religion means revelation, the revelation of God to man, then the religion of the Old Testament is in keeping with the most modern spirit of democracy, and no one need be too diffident to seek God for himself. For God met men face to face, and spoke with them after the manner of men, and not after

the manner of some amorphous abstraction whom we cannot even picture. "The Lord spake unto Moses, face to face, as a man speaketh unto his friend." [Exodus XXXIII, v. 11] "Moses, whom the Lord knew face to face." [Deut. XXXIV, v. 10]

And the Lord spoke with men not concerning creeds and doctrines: creeds are useful only for those who have no beliefs, and doctrines for those who wish to justify their creeds—the Lord spoke with men concerning the practical affairs of their everyday life. He helped men to find lost asses, He joined in family-gossip, camp-gossip, court-gossip: nothing was too trivial for the Lord. He adapted Himself to the trivialities of men as they were in that day, as He would adapt Himself to a higher stage of mental culture, if He should find it to-day. The one and only doctrine inculcated was that men should not go a-whoring after strange gods, i.e. promiscuous spirits, but should inquire of the Lord through authorized channels.

And surely here should lie the true function of the Church, namely to provide authorized centres for reverent inquiry of the Lord, and to safeguard those individuals who are qualified by their psychic gifts to make inquiry.

*What is wrong with the Church to-day.* Everywhere the question is being asked: 'What is wrong with the Church to-day?' A study of the Old Testament supplies half the answer, and a study of the New Testament will supply the other half. For we learn in the books we have here discussed that, though morals can be taught, religion never can be taught; it can only be revealed; and that, as we see from the examples of the heroes and heroines of the Old Testament, revelations will come, not to Churches nor to the priest as priest, but to individuals, to prophets or

mediums possessed of the necessary psychic faculties.

If the Church, therefore, would regain its influence as a religious aid to men, the priest must no longer interpose himself between man and his God : he must recognize that his office is distinct from that of the prophet, and that his function should be, not only to safeguard those individuals who are fitted by their psychic gifts to make inquiry of the Lord, but to determine the direction in which those inquiries should be made, with a view to ascertaining the divine drift of spirit-communications and to guiding men along paths of spiritual progress.

Where, in our Churches to-day, is the living God of Moses and of David to be found ? And if He were tempted to look in, what would He make of the inert ready-made prayers—misfits from previous generations, which are, with wearying conformity, so many to the hour, doled out to all sorts and conditions of men, with no appreciation of the living needs of living people, in communication with a living God ?

The Churches, having lost the psychic gift, the precious Pentecostal gift, have attempted to substitute for this crude creeds, doubtful doctrines, and redundant ritual. This may have satisfied our ancestors ; it does not satisfy mankind to-day. But, having been taught as a tradition that religion can come only through the Churches, and finding that road blocked, mankind has sought no other way ; and the result is the present unholy condition of society.

But the sum-total of all argument on religion which is based on the Bible is this : that if psychic phenomena, spirit-manifestation, and proof of spirit-life are to-day fabrications of sentimental minds, the whole Bible is a futile fabrication, and in this case there is, in the words of the Chronicler, “ indeed no remedy ”, and mankind is doomed to perish by the momentum

of its own so-called civilization, which tends, in the human race, to the survival of the least fit. A few ounces of asphyxiating gas from the hand of one evildoer could to-day annihilate whole cities full of brilliantly brained and physically fit men and women, but—and the world's salvation hangs upon this 'but'—if psychic phenomena are veridical to-day, why should they not have been veridical also in the Old Testament—and, if we can believe that the Scriptures were indeed written for our learning, can we not learn therefrom this lesson? That there is spirit, and that there is an after-life, and that the duty of the Churches is to help men to a positive knowledge of these facts, by methods which are clearly indicated in the Bible.

In the end, then, everything hinges upon the genuineness or the falsity of psychic phenomena to-day. Surely, then, it should be the duty of every responsible man or woman to seek assurance one way or the other. If biology, which is concerned with the study of our finite earthly life, is a science worthy of respect, of how much vaster importance should be the science which attempts to study the possibility of an infinite life beyond? Study in the Bible of revelations in the past is useful only if it leads us to study revelations of the present. We frequently hear opponents of psychic research assert that God does not wish us to meddle with psychic matters; but, if that be true, then the Old Testament is not an example of what God wills that we should do, but a shocking example of what He wills that we should avoid—and the Church should put it on the *Index*.

But it would have to deal similarly, as we shall now see, with the New Testament also.

## PART II

## THE NEW TESTAMENT

## CHAPTER XXIII

## THE GOSPELS

BEFORE starting on this second and more delicate portion of our task, we must remind our readers that the Gospels are concerned almost exclusively with the life, works, death, and subsequent appearances of Christ, and that, though His life was pure and holy and for that cause alone was worthy of reverence, yet had it not been for the psychic phenomena which attended every stage of His career, we might never have heard of Him.

After His Crucifixion Christianity was a discredited religion. It was news of the Resurrection, a purely spiritualistic phenomenon, that brought the world to Christ. Therefore the truth and the value of Christianity as a revealed religion, apart from its moral teaching, must stand or fall with the proved genuineness or the falsity of psychic phenomena.

For, though to-day science has brought to our knowledge many marvels which would have appeared to our ancestors as miracles, of a supernatural order,—and we may suppose that further knowledge will place this generation in the same position relatively to the next,—we, in contradistinction to our ancestors, are not prepared to believe that any event or phenomenon which has occurred in the past, or which may occur in the future, was, or ever could be, a violation of natural law.

We suspend judgment as to the recurrence of a reputed miracle, so long as we know of no law of which it would be a contravention, but we unhesitatingly regard the occurrence as fictitious from the moment that we discover a law of which it would have been a violation. On the other hand, and here lies the point—a definite point of our present argument: if certain occurrences of a psychic nature, hitherto supposed to have been due to special supernatural intervention, should now, owing to recent study of psychic phenomena, be shown to be in conformity with known psychic laws which are in operation to-day, we can no longer believe in the uniqueness of those occurrences, because we believe that under certain given conditions they are reproducible to-day.

In so far, therefore, as the sanctity attaching to those occurrences was due to their supposed uniqueness, was due to the supposition that they took place as the result of an isolated violation of natural law, we must, with all deference to tradition, look those occurrences bravely in the face, and see if there is not a firmer basis, a sounder justification, for the reverence with which they have hitherto been regarded.

But, if religion is to be accepted by the world to-day, in such a manner as to influence the lives of men and women in general; if it is to be accepted as biology, astronomy, and all the other sciences are accepted, as an indubitable fact, with a practical bearing upon life, it must have a scientific basis, a basis that is founded upon knowledge rather than upon hearsay and tradition.

It would be startling, if we were not so accustomed to it, to find the New Testament within the same binding as the Old. And, in looking back on the crude bestialities, the elemental passions, of those unworthy kings of Israel and Judah, it seems an act of

cynical boldness to have included their histories in a Bible intended for our edification. And the only apparent justification is, as we have tried to show, that these Old Testament narratives begin, and end, with revelations from the world of spirit to the world of men, and that both men and the revelations are honestly depicted and are truly typical of their age.

But, grateful as we may be for this insight into the crudities of both the spirit and the human life of those early times, our relief at breathing the balmier atmosphere of the New Testament is great.

The New Testament is, like the Old, the record of a continuous series of revelations from the spirit-world to this, but the revelations are from a loftier plane, and are on a loftier scale. For they were delivered to One who was unique, in that He combined exceptional psychic gifts with exceptional moral quality ; and it is interesting to notice how the character of the communicating spirits seems to adapt itself to the higher moral level of the earthly beings to whom they manifest.

Now it is not within the scope of this book to attempt to prove or to disprove the truth of the New Testament narratives or the doctrines derived therefrom by the Churches. Our concern is to take the New Testament as it stands, and to show that, but for the psychic experiences contained therein, we should have had no New Testament and no Christian Church.

In studying the Gospels however, we are confronted with a difficulty which did not present itself in dealing with the Old Testament. For, owing to the Churches' ignorance of psychic possibilities, they have assumed that the psychic phenomena surrounding the life of Christ were due to an infringement of the ordinary laws of nature, that they were due to a special super-

natural intervention, of a character so mysterious and so sacred that it would be sacrilege to attempt to bring the facts within the category of natural and understood laws. And the result is that, apart from the moral teaching which has been associated with it, Christianity, as a revealed religion, has faded out of the lives of thinking men and women.

For the blunt truth is this: that unless psychic phenomena take place, and unless they have always taken place as their advocates assert in compliance with universal laws of nature, the Christian religion, the religion of the Churches, is doomed; for, though men may, from force of habit, custom, and tradition, profess with their lips belief in the doctrines of the creeds of the Church, thinking men and women do not, as a rule, believe to-day that any event has ever taken place in violation of natural law.

The Church-goers to-day are mostly women, who know by instinct the inner spiritual truths, and who are content to ignore the intellectual difficulties. But even their religious life is hampered by unacknowledged intellectual discomfort. Men, whose religious instinct is, as a rule, clouded by material intellectualism, are for the most part in spiritual darkness.

But—and the wonders of Infinity are within this 'but'—from the moment that we can assume the truth of psychic phenomena, Christ and the Christian religion are seen to be a glorious heritage for all time; for there is nothing in the main story of Christ's life and death, as related in the New Testament, which is inconsistent with laws of psychic science which are in operation to-day. Seen by the light of psychic knowledge, the life of Christ ceases to be a mystic legend of a supernatural being who must be remotely worshipped as an amorphous marvel: it becomes an intimate example of human potentialities.

## CHAPTER XXIV

### THE BIRTH OF CHRIST

*Matthew I, v. 18-21]* On opening the first chapter of the first Gospel, we are at once plunged into the vortex of psychic phenomena, and we find ourselves face to face with the psychic conditions which were preliminary to the birth of Christ—the first stumbling-block which, through ignorance of psychic laws, the Church has placed in the path of would-be Church-goers to-day.

In this chapter we read that Joseph was at that time much troubled concerning Mary, his betrothed, and that one night a spirit, an angel of the Lord, appeared to him and told him that he need not be distressed, for the Child that would be born of Mary would be an unusual child, who would be filled with a Holy Spirit, with the Holy Ghost, and that he should not therefore reject her as his wife.

*Luke I]* Now it is evident that in those days there was nothing unusual about this appearance of the angel, or about his message, for Luke tells us that about this same time Mary's cousins Zacharias and Elizabeth were similarly visited by an angel of the Lord—by the spirit Gabriel—who foretold to them also the birth of a child, John the Baptist, who would in an unusual degree be filled with the Holy Ghost, the Holy Spirit, even from his mother's womb.

This child, John the Baptist, was to be filled with the spirit and power of Elijah, a sure testimony to the belief then held that the spirits of those who had

passed could control the lives of men on earth ; but there has never been a suggestion that Elijah was the father of John the Baptist.

*Jeremiah I, v. 4]* We encounter the same belief in Jeremiah, when he says "The word of the Lord came unto me saying : ' Before I formed thee in the belly, I knew thee, and before thou camest forth out of the womb, I sanctified thee : I have appointed thee a prophet unto the nations '."

And we know from Old Testament experience that visitations by angels who prophesied concerning the spiritual qualities of children as yet unborn were not uncommon, but were in conformity with a popular belief which is still held by some, that the nature of a child can be predestined before birth by spirit influence.

And this phrase " to be filled with the Holy Ghost " was commonly used to signify that the person of whom the words were spoken was possessed of the prophetic, that is of the psychic gift. Elizabeth was " filled with the Holy Ghost " when she foretold, clairvoyantly, to Mary, before Jesus was born, that she would be the mother of the long-expected prophet, the Lord.

*Luke I, vv. 41-42]* Zacharias, too, was " filled with the Holy Ghost " when he prophesied in the words of the Benedictus : " Blessed be the Lord, the God of Israel ", etc.

But we gain a clearer understanding of the true significance of the episode of the angel's visit to Joseph by comparing Matthew's version with that of Luke. And it must be noted that the story of Christ's miraculous birth is given only by Matthew and by Luke ; it is not mentioned either by Mark, who was supposed to be the older writer, from whom Matthew and Luke derived their main source of inspiration,

or by John, who, as the specially loved disciple, would be likely to know as much about his master as anybody.

Both Mark and John begin their story of Christ's life, with His baptism by John the Baptist—the incident immediately preceding Christ's great work—as though nothing in their Saviour's early life were sufficiently remarkable to be worth recording. But had belief in the miraculous birth been at that time at all general, Mark and John, and later Paul and the apostles, would surely have made use of this as the foundation for belief in the *supernaturally* Divine Nature of Christ?

The story of Matthew differs materially from that told by Luke. In the former, the angel appears to Joseph, after the conception; in the latter, the vision is to Mary, before the conception. Indeed, the two versions differ so materially that it is difficult to understand how both accounts could be supposed to have been verbally inspired, and still more difficult to understand, how, upon such slight and such contradictory evidence, the Churches can have based authoritative doctrines, considered to be of vital importance for those who would be members of Christ's Church.

For psychic students, however, all such-like difficulties disappear. For them, the salient feature in both versions is the appearance of the Spirit, and the clairvoyant and clairaudient faculty of Joseph, or of Mary, who saw the vision, heard the voice, and understood the prognostication that Christ would be filled to an unusual degree by the Holy Spirit. And if this was, indeed, the chief feature of the episode to those concerned, it would account for the fact that the story seemed of so little importance to Mark and to John that it was never referred to by them.

*Luke IV, v. 22]* Nor is there anywhere in the Gospels a hint that Christ's contemporaries were aware of the miraculous nature of His birth. On the contrary, we read that in Nazareth—in the village where He had been brought up, and where His family antecedents must have been well known—when He entered into the synagogue, and by his exposition of the scriptures astounded His hearers, "they wondered at the words of grace which proceeded out of His mouth: and they said: 'Is not this Joseph's son?'"

*John III, v. 2]* Nicodemus assumed that Jesus was a Teacher come from God; "for no man", he said, "can do the signs that thou doest, except God be with him". But not as His physical father.

Both Matthew and Luke tell the story in a matter-of-fact way which does not presuppose any violation of laws with which they were familiar. And, if we read Luke's version of the story with a normal interpretation appropriate to a psychic manifestation, and without impregnating it with ideas and doctrines which have been subsequently imposed, we derive the following impression:—

*Luke 1]* Mary was betrothed to Joseph, and we can imagine that sometimes, when her thoughts were wandering in a vague and happy dreamland, she may have wondered if it could ever happen that she should be destined to be the mother of the expected Lord or prophet. And then, one night in the middle of her dreams, she was startled by the appearance of a spirit, the angel Gabriel, whom she saw and heard by means of her psychic faculty. The spirit, who knew her thoughts, then delivered a message which confirmed the hopes of her inmost heart. He told her that she was indeed to be favoured by becoming the mother of one who would be great, and who would be called

the Son of the Most High. Gabriel does not say that He will be the Son of the Most High.

The spirit then prophesies events concerning this child which do not come to pass. At this point therefore in the narrative, either verbal inspiration on the part of the narrator fails [v. 16], or Gabriel let his imagination run away with him, or we have an illustration of the difficulty of getting accurate records of psychic conversations.

But every woman will understand Mary's feelings on finding that the angel had guessed her secret thoughts: she was naturally confused and shy at the realistic message, and she wondered how such a great honour should ever come to pass. And the essence of the whole episode is contained in the angel's explanation as to how it will come about that this Child, who would be called Jesus, would be filled with the Holy Spirit. He tells Mary quite simply, without any doctrinal complications, that the Holy Spirit will come upon her, and that the power of God will overshadow her, wherefor that which is to be born shall be called holy, the Son of God. Nowhere does Luke say that He *is* the Son of God.

*Luke III, v. 23]* On the contrary, we have every reason to think that the idea was never in his head, for we are here told that Jesus was about thirty years of age when he began to teach, "being the Son (as was supposed) of Joseph".

And this overshadowing by a Holy Spirit was in those days understood in the sense in which psychic students would understand it to-day, as a pervading or influencing by a holy spirit: in the sense, too, understood by the Christian gnostics, who supposed that an exalted spirit overshadowed Jesus at His baptism. And is it not the extreme of vulgar materialism to give to this word any grosser meaning?

The materialistic view adopted by the Churches as to the operation of the Holy Spirit is, indeed, a view which for crudity takes us back to the second verse of the sixth chapter of *Genesis*, where, owing to general ignorance as to how procreation was effected, men attributed it to direct spirit intervention.

Similarly, when Cain was born, Eve, in innocence of how he had been conceived, declared : "I have gotten a man from the Lord" [*Genesis* IV, v. 1], or, as the Revised Version translates it in a brave effort to adapt the idea to more modern knowledge. "I have gotten a man with the help of the Lord".

And Luke's words are strictly in conformity with the belief that spirit-influence could be brought to bear through the mother upon the unborn child. In this way it might well be said that the Holy Spirit would overshadow the mother, and, within certain limits, would mould the child for its sacred mission. And, as we have seen in the Old Testament, natal conditions often have much to do with mediumistic development, as mediums, like poets, are not producible by human will.

Further Luke tells us that the Angel, before he left Mary and as though to reassure her that nothing of an alarming or unusual nature would happen to her, mentioned that her cousin Elizabeth was about to be favoured with a similar experience : "for no word from God shall be void of power." [*Luke* I, v. 37] This seems to have comforted Mary, and she accepted the word of the spirit, who then departed from her.

Luke's version is more interesting and more probable than that of Matthew, but the discrepancy between the two is so great that we can only wisely accept that wherein they both agree, and that is the fact that the nature of Christ was pre-natally determined by spirit

influence, and that the psychic conditions preceding His birth, whether they were the immediate experience of Joseph or of Mary, helped to create for Jesus, in His homelife, the psychic atmosphere helpful in fostering His great power.

УКА ЗАТВАРУ

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## CHAPTER XXV

### THE SHEPHERDS

*Matthew I, v. 24]* But to return to the more prosaic Matthew. The angel was not a phantom of the imagination to Joseph, for the latter immediately arose from his sleep, and, perhaps because it was in accordance with his own desire, he did as the Lord commanded, and determined to take Mary unto him for his wife.

*The psychic shepherds.* It is from Luke however that we get details of the birth of Jesus—too well known for repetition here—and of the appearance of the angels to the shepherds. [*Luke II*]

While Shepherds watched their flocks by night  
All seated on the ground,  
The Angel of the Lord came down,  
And glory shone around.

Unconsciously this favourite hymn describes psychic conditions specially favourable for such a manifestation. It was night, and the psychic shepherds were seated, probably in a circle, round an ember fire. No séance could have been conducted under better conditions, and we are told that the shepherds were sore afraid at the vision of the spirit, until they heard, clairaudiently, his message.

The psychic conditions then became even more harmonious, and others of the heavenly host were seen, and were heard conveying a message of peace on earth and goodwill towards men, a message of

which the fulfilment has been rather long delayed. The Revised Version gives us : " And on earth peace among men in whom He is well pleased ", an obvious misinterpretation.

But the vision was so realistic that the shepherds left their flocks and hastened to verify the prediction of the angels ; and they did not omit to spread the story, so that all who heard it wondered. But Mary, who realized that this was all in keeping with the psychic experiences of Joseph and of herself concerning the Child Jesus, kept all these sayings, pondering them in her heart. [Luke II, v. 19]

*Matthew II, vv. 12 and 13]* *The flight into Egypt.* But, returning once more to Matthew, we find that Joseph was evidently strongly clairvoyant, for again in verse 13 an angel of the Lord appeared, warning him to take the young Child and His Mother and to flee into Egypt ; and, but for this spirit-warning and for Joseph's psychic faculty, the Infant Jesus would presumably have been murdered with the other infants by Herod's hand ; and where would Christianity have then been ?

*Matthew II, v. 19]* And again, after Herod's death, an angel of the Lord appeared unto Joseph, and told him to go to the land of Israel. He had no sooner arrived there, however, than once more the spirit warned him in a dream, and he withdrew into Galilee. Thus in all his important comings and goings, he was always under spirit control.

#### JOHN THE BAPTIST

*Matthew III]* In this chapter Matthew introduces us to John the Baptist. He omits all reference to John's birth, and to the psychic circumstances by which as Luke, and Luke alone, tells us, it was preceded, and

we meet him first preaching in the wilderness, where most prophets are still preaching to-day—dressed in his raiment of camel's hair and his leather girdle.

There was nothing petty about John the Baptist; for, though he was at the height of his fame, as preacher and prophet, he did not hesitate to tell the people, from clairvoyant knowledge, that, one mightier than he was on his way, for though he could baptize them with water, they would soon have amongst them One who would baptize them with the Holy Spirit and with fire [v. 11]—referring, doubtless, to the psychic lights which later, like tongues of fire, accompanied the psychic initiation of Christ's disciples at Pentecost.

*Matthew III, v. 13]* *Baptism of Jesus.* But the meeting of John with Jesus on the banks of the Jordan must have been a great moment in the lives of both prophets. John was diffident, in presence of the greater Master, of whose powers he had prescience, and he hesitated to baptize Him; but Christ insisted, expecting, doubtless, that, by means of the near presence of John, additional power might be generated for a spirit-manifestation which should favourably inaugurate the great mission which was before Him.

*Matthew III, v. 16]* And the manifestation took place. No sooner had Christ left the water than the Heavens were opened unto Him, and He saw the Spirit of God descending as a Dove, and coming upon Him—a clairvoyant vision of a symbolic manifestation. He then heard, clairaudiently, the Spirit-voice which said: “This is my beloved Son in Whom I am well pleased”. The Christian Gnostics, in the time of Irenæus, maintained, as already suggested, that a certain exalted Intelligence called Christ descended, and overshadowed Jesus at His baptism.

Jesus could not have hoped for a more satisfactory

initiation, and it encouraged Him further to mature His psychic gifts for the service of His great work.

*Matthew IV, v. 1] Jesus tempted in the wilderness.* For this purpose, and inspired by His guiding spirit, he sought solitude; and He was led up of the Spirit, the good Spirit, into the wilderness. And, for the subjection of the flesh essential for the best psychic results, He fasted during forty days and nights.

But the greater the powers of the psychic, the greater are the snares which encompass him. Evil spirits are always around, watching to see whom they may devour. One of these—probably for such an important piece of work the devil himself, the chief of the evil spirits—arrived upon the scene at the moment when Christ's powers of physical endurance were at their lowest ebb—at the end of His long fast.

This spirit tried three times to tempt Him to yield to a deadly psychic sin, namely to make use of His supernormal gifts for His own material welfare. The wily spirit first suggested that, if Jesus really were a Son of God, that is if He really were inspired by a powerful and holy spirit, He could turn stones into bread, and thus satisfy His hunger by non-material means. Christ's rebuke that man does not live by bread alone, but by every word that proceedeth out of the mouth of God, shows that Christ had had practical experience of the power derived from the direct voice proceeding from the mouth of the Holy Spirit, which He had heard during His six weeks' vigil.

*Matthew IV, v. 5] The devil next tried to tempt Christ to give an exhibition of His psychic power by a vain-glorious performance.* He suggested that He should throw Himself from a pinnacle of the temple and trust to the good spirits to take charge of Him

—a futile prostitution of Divine power, which was of course scorned by Christ.

The Devil's third attempt was equally foolish. This was an appeal to any worldly ambition or love of power and glory which might have been latent in Christ. He showed Jesus, probably in a vision symbolically, all the kingdoms of the world and the glory of them, and he said: "All these things will I give thee, if thou wilt fall down and worship me." In other words, "You have great psychic gifts, and, whereas your God does not permit the use of psychic power for worldly gain, you could have supreme power on earth if you would only serve me, put your gifts at my disposal, and be my mouthpiece." The everlasting contest between good and evil spirits, between God and Baal—well illustrated by the story of Balaam.

*Luke IV, v. 13]* As we know, this crude attempt to secure a powerful ally for Baal, also failed; the devil was worsted, and as Luke realistically puts it "When the devil had completed every temptation, he departed from him for a season", and good spirits came and ministered to Jesus.

But all three so-called Temptations were invaluable to one who was as yet in the early stages of his initiation as a prophet, to one unused in the exercise of psychic faculty, for they brought home to Him the risks and dangers attendant upon great spirit-power.

So effectively indeed did Jesus learn the lesson, as the summation of His six weeks' novitiate, the lesson namely that occult power must not be used for personal and material advantage, that later, when He might legitimately as it would seem, have summoned spiritual aid to save Him from His enemies, He forbore to do so, thus giving the world a fine example of psychic virtue.

And, from the first beginning of Christ's teaching, we see the change that has taken place in the nature of the supposed God, in accordance with the changed nature of those who sought Him. He is no longer the blood and thunder God of the Old Testament, but the loving Father who knows our needs before we ask Him. [*Matthew VI*, v. 8] It would have been as irrelevant for the spirit who guided Abraham, Isaac, Jacob, Moses, David, and others to have been sent to guide those whose lives are recorded in the New Testament as it would probably be incongruous for those who guided people living in the year 1 to control men and women of the twentieth century.

*Matthew V*, v. 38] But surely never in the history of religion, of literature, or of morals, was there such an abrupt transition from the barbaric to the sublime as this atmospheric transition from the Old to the New Testament. Christ truly appraised this in His injunction, "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth, but I say unto you, Resist not him that is evil, but whosoever smiteth thee on thy right cheek, turn to him the other also." And again, in His paradoxical precept that we should love our enemies, Christ shows that He is a different Lord from him who ordered Saul to smite the Amalekites without mercy to young or old. No wonder that the multitudes were astonished at His teaching. To-day not only astonishment, but imprisonment as a C.O., would greet anyone who ventured on such teaching.

But the people recognized that He spoke as one having authority, from a source of living spirits, and not as their scribes, who only gave traditions out of dead books. And it is because His words were instinct with life, with spirit-life, that they have come down to us as a living force.

## CHAPTER XXVI

### WORKS OF HEALING

CHRIST very soon began His works of healing ; these are termed erroneously miracles, since there was nothing supernatural about them. On the contrary, it would seem as though Jesus took pains to show that in all things He was subject to universal law. For if His works had been violations of natural law, miracles performed only by virtue of a Divine nature, He would have been able to perform miracles anywhere and under any conditions, whereas we know that unless the patient's faith that Christ had power to cure them was stronger than the suggestion of their own conscious minds that they were suffering from disease or from sin, even Christ was powerless to effect a cure. Therefore it was that in His own country He did not many mighty works because of their unbelief. save only, we are told, that He laid His hands on a few sick folks and healed them. [Mark VI, v. 5] Where unbelief was rampant, Christ had to resort to the magnetic healing powers of His own Person—a mode of healing which is utilised by many to-day.

*Mark VIII, v. 22]* And we have several indications that Jesus was not indifferent to psychic conditions ; for instance, when He healed the blind man of Bethsaida, He took the man by the hands and brought him out of the village, before attempting to cure him : He deliberately took him out of the way of an unsympathetic and probably scoffing atmosphere,

which would have interfered with the success of the healing operation.

And even after the man's sight was restored Jesus told him, as He sent him away to his home, that he was not to enter into the village ; no doubt because, if the result was to be permanent, the patient must not subject himself at once to the disturbing influence of disbelief, which might, until the cure was set, have restored the old conditions. It was for this same reason, doubtless, that Jesus frequently charged those whom he had cured that they should tell no man.

*Luke V, v. 14]* But, though there was nothing supernatural about the works of healing, they were all of the psychic order, because, though to-day we understand something of the laws which control the health of the body and we can therefore explain in more or less scientific terms how many of the cures were effected, Christ's works of healing were accomplished by means of knowledge which was then obtainable only by psychic means, by intuition, by inspiration from the spirit-plane.

*Matthew IX, vv. 28, 29, 30]* The method adopted by Christ in many of His cures would be to-day well understood by Christian scientists, by M. Coué, by frequenters of the Shrine at Lourdes, and by so-called faith-healers in general. "Believe ye that I am able to do this ?" Christ first asked the two blind men that came to Him to be cured. And it was only after their affirmative reply, "Yea, Lord", that He touched their eyes, saying : "According to your faith be it unto you." Christ knew that, when once the harmful suggestions of their conscious minds were laid to rest by their faith in the existence of a power capable of curing them, that this power, the power of Nature, which is always at work for

the preservation of the species, would then perform the work of regeneration that was required.

Other examples of faith-healing are :

*Matthew IX, 27]* The cure of the two blind men at Capernaum.

*Mat. XV, 28 ; Mark VII, 24]* The cure of the Syro-Phoenician's daughter.

*Mat. VIII, 5 ; Luke VII, 1]* The Centurion's palsied servant.

*Mat. VIII, 2 ; Mark I, 40 ; Luke V, 12]* The cure of the leper.

*Mat. IX, 20 ; Mark V, 25 ; Luke VIII]* Cure of the woman's issue of blood.

*Mat. IX, 2 ; Mark XI, 3 ; Luke V, 18]* Cure of the paralytic.

*Mat. X, 40 ; Mark III, 1 ; Luke VI, 6]* Cure of the man's withered hand.

*Mat. XX, 29 ; Mark X, 46 ; Luke XVIII, 35]* Cure of the two blind men.

*Luke XIII, 11-17]* Cure of the woman's infirmity.

*Luke XIV, 1-6]* Cure of the man's dropsy.

*Luke XVII, 11-19]* Cleansing of the lepers.

*John IV, 46-54]* Cure of fever of nobleman's son.

*John V, 1-9]* Cure of the impotent man.

*Mat. VIII, 14 ; Mark I, 30 ; Luke IV, 38]* Cure of mother-in-law of Peter.

But Christ not only understood that the prime essential in the healing of the body is the elimination of suggestions of ill-health from the patient's conscious mind, and their replacement by counter-suggestions of good health—He understood, with a prescience superior to those who had preceded Him and to those who have followed Him, that the condition of mind which is essential for the healing of sick bodies is essential also for the healing of sick souls.

He understood, by some occult means, such as no

one in the Church to-day understands, the close relationship that exists between disease and sin, between health and righteousness. He understood that evil passions—all the un-Christian qualities of hatred, anger, jealousy, fear—cause within the body physical contractions which lead to congestion, stoppages, and disease ; whilst, on the other hand, the fruits of the spirit, love, joy, peace, and hope cause physical expansion which leads to free circulation and to health.

And Christ's supernormal knowledge of the interaction of spirit, mind, and matter ; of the fact that the condition of mind which is essential for a healthy body, is also essential for a healthy soul is illustrated in the healing of the palsied man.

*Matthew IX, vv. 2-8] The palsied man.* A man sick of the palsy and lying on a bed is brought to Jesus to be healed, and we are told that Jesus, seeing their faith, instead of using some such expected formula as : “Take up thy bed and walk”, uttered words which seem to many of us now, as they did to the Scribes and Pharisees then, to be extraordinarily inappropriate. He made no reference to the disease which was troubling the sufferer : He simply said : “Son, be of good cheer, thy sins are forgiven thee.”

For Christ's clairvoyant power of diagnosing disease showed Him at a glance that this was a case in which the disease had been engendered by the contracting influences of some of the un-Christian qualities of hatred, malice, envy, jealousy, worry, and above all probably of that arch-enemy equally to health and to religion—fear.

And He knew that, as love is the antithesis of hatred, and peace, of strife, so is faith the antithesis of fear ; and he saw, clairvoyantly, that this palsied man's deliverance must be wrought by the removal

of the fears and cramping qualities of a sinful, rather than of a physically diseased, nature: therefore Jesus, seeing his faith, adapted His formula to the man's psychological condition.

Then, in answer to the thoughts of the scribes and Pharisees, which again Christ knew by clairvoyance, He said: "Wherefore think ye evil in your hearts, for whether is easier to say, Thy sins are forgiven thee, or to say, Arise and walk. But that ye may know that the Son of Man (as He always called Himself) hath power on earth to forgive sins—that is to cleanse the mind from sin—then saith He to the sick of the palsy: Arise and take up thy bed and go unto thy house: and he arose and departed to his house." For Christ, by His words "Be of good cheer, thy sins are forgiven thee", had opened the flood-gates for the free flowing forces of the superconscious life, the life of spirit, with its fruits of love, peace, joy, and above all faith, faith that there is a God, a vital force, with power to bring salvation to soul as well as to body.

For, indeed, as Christ said in rebuke to the scoffing scribes, Whether was it easier for Him to say "Thy sins are forgiven thee", or to say "Take up thy bed and walk." The condition of mind induced by either command, given with authority under circumstances likely to appeal to the nervous forces of a strong imagination, would equally be one of faith in a Power inherent somewhere to relieve from sin and suffering, and that was all that was required for the restoration to health of this poor sinner.

And it is interesting to note that the multitudes when they saw it were afraid and glorified God who had given such power unto *men*—thus clearly recognizing Christ as human. The story of the abnormal birth was evidently not current at that time.

*Luke V, v. 17]* Indeed, Luke, in telling of Christ's powers on the occasion of the healing of the palsied man—presumably the same man—says: "And the power of the Lord was with him to heal", referring presumably to the power of a spirit called the Lord, who was with Jesus, and was the operating cause of His healing works. No wonder that the people marvelled, and said: "We have seen strange things to-day". [*Luke V, v. 26*]

*Luke V, v. 16]* But there is here inserted one line which should be an invaluable example to all psychic and spiritual teachers. Christ was being besieged by great multitudes who came together to hear and to be healed of their infirmities: but He withdrew Himself, we are told, in the deserts and prayed, —for even such a great psychic as Jesus needed periods of solitude for spirit inspiration and refreshment.

*Luke VI, v. 12]* And again, soon after, we read that: "In those days He went out into the mountain to pray: and He continued all night in prayer to God": at night, when psychic communion with the higher spirits would be facilitated by the darkness, He drew fresh power and inspiration from His spirit guides.

And is it not inconceivable that the clergy who read every Sunday, and probably in their own homes every day, lessons from the Gospels, derive no lesson themselves from Christ's methods as a teacher of religion? They have not only rejected the psychic element in religion, the one means of true communion with the saints, and of ascertaining the Will of God, but they have rejected also Christ's all-embracing method of dealing with sin and suffering. And then they fill columns in the Press, asking with a naïveté which it is hard to reconcile with even a modicum of common sense, What is wrong with the Church to-day?

But the Churches have so completely lost all knowledge of the operation of the healing power of the early Christian Church that they have even gone so far as to call sickness a 'visitation of God.' They thus assign to God the Will to cause disease, whereas the world outside the Church knows that, if God is at one with Nature or is in control of Nature, His aim is not the destruction but the preservation of the species, and that sickness is a visitation due not to the will of God, but to the folly and to the wickedness of man.

*Matthew VIII, v. 16] Exorcism by Jesus.* Further Christ not only healed all that were sick, but he exorcised, and taught his disciples to exorcise evil spirits, a plain allusion to the belief in the existence of spirits. And it is always interesting in these Bible narratives to notice how often circumstantial evidence is conveyed in what appear to be chance words. For instance, we read [*Mark I, v. 32*] that "At even when the sun did set they brought unto Him all that were sick and them that were possessed with devils." But psychic students will at once realize that it was not by chance that Christ cast out devils and performed His psychic works in the dusk of evening: this was one of the conditions of successful phenomena.

And this practice of exorcism was again one of the recognized functions of the Early Church, and by the third century there was even an order of exorcists. The *Encyclopaedia Britannica* tells us that this ancient rite of exorcism, in connection with baptism, is still retained in the Roman ritual; as is also a form of service "for the exorcising of possessed persons." But in the Church of England it is only practised surreptitiously by a few believing clergy; the remainder, in their ignorance and dread of psychic practices, prefer discretion as the better part of valour.

*The devil and the herd of swine.* The enemies of Christianity have made a great deal of the episode of the devils and the herd of swine. But what was the value of a herd of swine compared with two precious souls that were saved from torment? And would not the loss of the swine do more to make known Christ's power, and to bring home his teaching to the multitude than volumes of abstract argument? For "they that fed the swine at once ran to the city and told everything." [Mat. VIII, v. 33]

*Matthew IX, v. 18] Recovery of ruler's daughter.* The recovery of the ruler's daughter is usually talked of as a miracle of raising from the dead. But in the story as told by Matthew there is no pretence of any such violation of natural, physical law. For Christ's clairvoyance had shown Him before He saw the girl that she was in a trance. "Give place", He said; "for the damsel is not dead but sleepeth." The flute-players and the crowd however, had made up their minds that she was dead, and they laughed Him to scorn. But, for such a gifted psychic as Christ, it was a simple matter after turning out the noisy crowd who would have made the conditions more difficult, to recall the girl from what was presumably a trance.

*Luke VI, v. 8] Christ's clairvoyance.* And that Christ was continually showing clairvoyant powers is shown, for instance, in the following, amongst many other examples: Christ knew the thoughts of the Scribes and Pharisees, who were watching to see if he would heal the man with the withered hand, on the Sabbath Day.

*John I, v. 42] Christ looked upon Andrew's brother,* whom he had not previously seen, and said: "Thou art Simon the son of John."

*John I, v. 47] Christ said of Nathaniel,* whom He had not then met: "Behold an Israelite indeed

in whom is no guile." And when Nathaniel asked Jesus how He knew him, He replied : " Before Philip called thee, when thou wast under the fig-tree, I saw thee."

*John IV, v. 18]* Jesus at the well told the woman of Samaria, who was a stranger to Him, that she had had five husbands.

*Mark XIV, vv. 12-16]* Christ, by clairvoyant vision, directed the disciples, with accuracy in all the preliminary details, to the house of the goodman who would offer Christ and the disciples a large upper room furnished and ready, in which to keep the Passover.

*Mark XI, vv. 1-8]* Jesus, also, in the matter of the colt on which He rode into Jerusalem, had predicted, by clairvoyance, the conditions under which, in a certain village, the two disciples would find the animal. And these are all in addition to His continuous clairvoyant predictions as to His death, Resurrection, and subsequent appearances.

*John XI, vv. 38-44]* *The raising of Lazarus.* The raising of Lazarus from the dead is the miracle chiefly quoted by the Churches to show Christ's supernatural power even over those whose souls had left the body. Always it seems as though the Churches sought ever to widen the gulf between Christ and the world, and, by making His achievements seem possible only to One who is superhuman, to remove Him so far above our earthly atmosphere that He is lost to us as an example which we might, though humbly, seek to follow.

Can the Churches not see that everything which serves to widen the breach between Christ and man not only alienates man from Christ—it alienates man also from all religion, because in the Christian world, which covers a large portion of the globe,

Christ has been made the centre, the focussing point, of all religion. Super-reverence as to Christ's nature, works, and powers defeats its own end, for Christ then becomes not an example of what man might be and do, but a legendary picture of what a God could once be and do—and that is no help to man.

And in this record of the raising of Lazarus a very slight grounding in psychic knowledge shows us that this story is not an example of miraculous raising from the dead, but of successful clairvoyance pure and simple.

The sisters of Lazarus sent unto Jesus to tell Him that their brother was sick; and they evidently expected that Jesus would come at once, and by a miracle cause him to recover. But, instead of hurrying away to His friend's bedside, Jesus, when He heard the news, said calmly: "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby."

Now Christ either spoke this prognostication as to the nature of Lazarus' sickness with knowledge, or without knowledge. If, as we assume, it was with knowledge, it could have been only clairvoyant knowledge, and He was so confident of the correctness of His clairvoyance which had shown Him that Lazarus would not die, but that he would be in a trance which would be mistaken for death, that He even allowed some days to go by before He responded to the call, wishing to give the disciples an example of psychic, of spirit, power. It is true that, a few verses later, we read that Jesus told the disciples that Lazarus was dead. But both statements cannot be accurate, and we are justified in taking that one of the two contradictory assertions which fits in the better with probability.

But by the time Jesus reached the house of His

friends He found, to His dismay, that Lazarus "had been in the tomb four days". And Christ evidently feared that He might have delayed too long, or that His clairvoyance had for once failed Him, and that Lazarus might in the meantime really have died.

*John XI, v. 38]* For we are told that, when Jesus saw the grief of the sisters and of the neighbours, He wept. But we are also told that Jesus "groaned in spirit", and again, when on His way to the tomb, that He "groaned in Himself"; and this is of special interest in view of the fact that spirit-groaning is one of the usual signs that a medium is under control from the spirit-world--as we must assume that Christ would then have been, if He was sensing, by clairvoyance, the condition of Lazarus.

Christ at once then took command of the situation: He ordered the stone to be removed from the mouth of the cave; He lifted up His eyes and prayed. He did not bury His face in His hands, but He gazed openly in the heavens, and possibly thus induced hypnosis, and put Himself in touch with the spirit-world: then, with a commanding voice He ordered Lazarus to awake from trance. And he that had been apparently dead came forth, bound hand and foot with grave-clothes, and they loosed him and let him go.

And it must also have been by clairvoyance that Christ always divined, with unfailing accuracy, whether the disease from which a patient was suffering merely required, as in the case of the two blind men, the elimination of suggestions of ill-health and the substitution of suggestions of good health, or was due to the contracting influences of sinful passions, as illustrated in the case of the man sick of the palsy.

## CHAPTER XXVII

### COMMANDS TO THE FIRST MINISTERS OF THE CHURCH

*Matthew X]* In studying this chapter, which records Christ's commands to the first ministers of the Christian Church, it is difficult to see why the Church to-day calls itself a Christian Church. It may be that the Christian Ministry, as Christ ordained it, is impracticable in a twentieth-century world, but religion would be made easier if the Churches would either have the honesty to say that the Christianity of the New Testament is not practicable to-day, and that we must therefore scrap mis-fits and adapt ourselves to a religion more in keeping with the sentiments of the age; or, if the Churches would have the courage to begin again and attempt to carry out the behests of the Founder of the religion which they profess.

For in this chapter we are told that Christ called unto Him His twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease, and all manner of sickness. [v. 8] They were to heal the sick, raise the dead, cleanse the lepers, and cast out devils: "freely ye have received, freely give." And they were to take "no gold, nor silver, nor brass" in their purses, and no change of raiment: "the labourer is worthy of his food."

*Mark XI, v. 17]* Furthermore, Christ elsewhere expressly taught, not that the Church was to be divided into narrow sects in accordance with narrow

doctrines, but, as the protagonist of a glorified league of nations, Christ ordained that His House was to be a *House of Prayer for all the nations*. These then were to be the duties of the first Ministers of the Christian religion: need we ask any further What is wrong with the Christian Church to-day? Should we not rather ask Is there anything that is right?

But Christ foresaw, clairvoyantly, that these first Ministers would have much to suffer from persecution, and He warned them that, when they were delivered up to their enemies, they were not to be anxious how or what they should speak: "for it shall be given you in that hour what ye shall speak."

[v. 19] "For it is not ye that speak but *the spirit of your Father* that speaketh in you" [v.20]—an out-spoken acknowledgment of the phenomenon of direct inspiration from the spirit-world—a phenomenon familiar to many modern psychics. And if the clergy would only understand the word spirit to mean spirit, and would test the truth of Christ's assertion, there might be more eloquence and less verbosity in our pulpits to-day.

*Matthew X, v. 27]* In this verse the injunction clearly suggests that Christ was in the habit of holding sittings with the disciples, for He says: "What I tell you in the darkness (that is, presumably, of the séance room) speak ye in the light: and what ye hear in the ear (by the direct voice of the spirit at these sittings) proclaim upon the house-tops."

And may we not reasonably suppose that these first twelve disciples, who were for the most part uneducated men, were chosen by Christ on account of their psychic qualities? For, had they not been psychic, they would not have had the power to hear clairvoyantly what was spoken by the spirit in the ear.

*Matthew XI, v. 14]* There is here an interesting

allusion to the supposition that the spirits of those who have passed are sometimes reincarnated in human bodies, for Jesus, in talking of John the Baptist, tells the people that if only they were willing to receive it, this is Elijah, who was to come: meaning that the spirit of Elijah is in control of John the Baptist.

*John I, v. 21]* And again, the priests and Levites who were sent by the Jews from Jerusalem to ask John who he was, asked him: "Art thou Elias? . . . Art thou that Prophet?"—meaning, is it the spirit of Elias or the spirit of that expected prophet which controls you?

*Mark IX, v. 13]* In Mark, also, on another occasion Christ says that Elijah is come, and that the people did unto him whatsoever they listed—referring obviously to the murder of John the Baptist.

*Matthew XIV, v. 1]* Again, when Herod the Tetrarch heard the report concerning Jesus, He "said unto His servants: This is John the Baptist; he is risen from the dead and therefore do these powers work in him"—that is, they are spirit-powers.

*Luke IX, vv. 7 & 8]* Or, as Luke says, Herod the Tetrarch also was perplexed because some said of Christ that he was John risen from the dead: others that Elias had appeared, and others, that one of the old prophets was risen again.

And when Jesus asked His disciples "Who do men say that I, the Son of Man, am?" they answered: "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

*[Mat. XVI, vv. 13 & 14]* It seems therefore to have been a common belief that the spirits of those who had passed could take possession of or could reside in human beings, and that this was brought about by the overshadowing of the mother by the spirit at the time of the conception of the child.

*Matthew XIII, v. 54]* But all, even the people in his own country, where, as Jesus said, a man has often least honour, recognized that Christ's wisdom was from no earthly source. "Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son?" Another reference to Christ's parentage which omits all suggestion of a supernatural origin . . . "Is not His mother called Mary? And his brethren . . . and his sisters, are they not all with us?"—simple homely folks, like the rest of us. "Whence then hath this man all these things?" [XIII, vv. 55, 56]

*Matthew XII, v. 24]* The only point of dispute was as to whether Christ's power came from God, the chief of the good spirits, or from the devil, the chief of the evil spirits. The Pharisees, who could not deny the wondrous works, declared on a certain occasion that He cast out devils by Beelzebub, the prince of devils, and it was then that Christ, who clairvoyantly divined their thoughts, denounced as the most deadly of all the sins blasphemy against the Holy Spirit.

*Matthew XII, v. 32]* *Sin against the Holy Ghost.* And Matthew states it clearly: "Whosoever", said Jesus, "shall speak a word against the Son of Man, it shall be forgiven him: but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world nor in that which is to come."

*Matthew XIV, vv. 16-21]* *The loaves and fishes.* We are here confronted with what is called the miracle of the loaves and fishes. Now if we assume that Christ was a powerful psychic, and understood the working of many spirit-laws of which we are still to-day in ignorance, may we not reasonably suppose that, in this apparent increase of the loaves and fishes, Christ was merely operating a psychic law with which we are not yet familiar?—for one by one His other

so-called miracles have been found to conform to laws which we are one by one discovering, and it would be rash and foolish indeed to suddenly draw a hard-and-fast line, and to say that beyond a point defined by the limits of our feeble intelligence psychic phenomena cannot go.

And occult scientists can conceive that almost any wonder might be possible for a psychic with the power of Christ. For if spirits exist, and if they have power on earth to levitate, to transport, to materialize, and to de-materialize physical objects through the mediumship of human beings possessing the necessary psychic faculty, the wonders that could be achieved would be proportionate to, and would only be limited by, the psychic power of the medium, who is in all cases essential for manifestations. And as the more powerful the medium, the more marvellous would be the manifestations, we can understand that phenomena which would be outside the range of most mediums to-day might be easy of accomplishment for Christ. And thus we can, in a general way, conceive as psychic possibilities the 'miracles' of the loaves and fishes, the turning of the water into wine [*John* II, 1-11], the withering of the fig-tree [*Mark* XIV, 25], and other signs and wonders performed by Christ—wonders of which we do not yet understand the *modus operandi*.

*Mark* XI, v. 52] That this increase of the loaves and fishes was a phenomenon of psychic order, after the order of Elisha's cruse of oil, seems to be inferred by Mark, where, in telling the story of how Christ walked on the sea and calmed the storm, he says that the disciples were sore amazed in themselves, for they had not understood concerning the loaves, but their hearts were hardened—in other words, they were incredulous—or they had not yet appreciated Christ's psychic

powers. And it is refreshing for modern sceptics to realize that even the disciples, with such first-hand evidence, found it hard to understand and to believe in the power of spirit.

*Matthew XIV, v. 25] Christ walks on the sea.* Immediately after the episode of the loaves and fishes we are given the story of Christ walking on the sea. It was night, the time when even with this great psychic adept most of the supernormal phenomena occurred. Christ had gone up on to a mountain to pray, apart, as was His wont when holding communion with the spirit-world. And we can suppose that, discovering by clairvoyance that the storm was causing trouble to the little boat manned by His disciples, it would have been an easy matter for Him to project His astral body to the vicinity of the boat; in this case, presumably, he could, if we are to take the words literally, as easily have walked upon the sea as upon the land.

Or Jesus may have dematerialized, and rematerialized, and appeared upon the water by the boat-side. As Christ said, Peter could have done the same, if he had had more faith—that is more psychic power, sufficient power to have put himself in touch with the spirit-world.

*Matthew XIV, v. 25]* The disciples recognized at once that it was a spirit form they saw. "It is an apparition", they said, thus showing that they were familiar with such phenomena, and they cried out for fear. And at once the hot-headed and faint-hearted Peter got himself into trouble, as usual. Though Jesus had said: "Be of good cheer: it is I: be not afraid", Peter was incredulous, and said, if it really was He, let Jesus call him to come out upon the waters. And it was doubtless this incredulity which inhibited the psychic result. Jesus said: "Come", and Peter

stepped out of the boat bravely enough, and we are told that he walked upon the waters to come to Jesus. And it was only when he saw the waves and began to be afraid, that his incredulity got the better of his faith, and he began to sink, and, but for the spirit-power of Christ, the rock upon which the Church was to be built would have been at the bottom of the sea.

But striking as was this manifestation, Christ never, during all His ministry, succumbed to the vulgar temptation of giving the multitude gratuitous signs and wonders: these always served a useful purpose. *Matthew XVI, v. 1*] In this chapter the Pharisees and Saducees came tempting him, and asked Him to show them a sign from Heaven; but He was not a common conjuror, and He refused to prostitute a sacred gift for an ignoble end.

After this begins the prologue to the crowning events of Christ's earthly mission. And, had these events only been understood by our Churches in a universal, in a cosmic, sense, the glorious knowledge of the certainty of a future life would be to-day in the hearts of every man and woman on the globe.

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## CHAPTER XXVIII

### THE TRANSFIGURATION

*Matthew XVI, v. 21] The Transfiguration.* For "from that time began Jesus to show unto His disciples", by means of His clairvoyant knowledge, "how that He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up." Christ, in short, having a clairvoyant knowledge of His death and of His appearances after death, thought fit to give His disciples warning of these things; but they, being untrained and new to psychic possibilities, and unable to see beyond the earthly tragedy involved, were dull of apprehension of Christ's meaning.

And Peter specially showed signs of misunderstanding the drift of Christ's premonitory words. Christ, therefore, thought it wise to give the disciples a psychic manifestation which would enforce His meaning and prepare their minds for events which must, in any case, come as a shock, and which might, if the disciples were totally unprepared, shatter their confidence in their teacher at the moment when this was essential for the spreading of the Gospel of the after-life.

For it was upon these disciples that Christ relied as witnesses to His reappearance after the Crucifixion. Because if the truth of His Resurrection was later to be believed by the world, in order that mankind should receive indubitable proof of the reality of a future life for all, His personality, His identity, must

be attested by those who were most intimate with Him, and who would be able to recognize beyond all possibility of cavil the characteristics of their Master. And in the difficult days to come, when they might, like many people, in the face of psychic experiences doubt even the testimony of their own eyes and ears, doubt whether it really were their Master whom they saw and heard, it would be invaluable for them to be able to remember Christ's warning that His appearance after death was all part of the Divine and pre-ordained scheme.

*Matthew XVII, vv. 1-9]* Jesus, therefore, arranged for a psychic séance which should be on a sublime scale, and which could not fail to impress itself upon their memories. He allowed a week to pass after His prophetic words, and then He took Peter, James, and John, presumably the three most powerful mediums, and brought them into a high mountain, to a place apart, ostensibly to pray, where, away from the multitude, in quietude and free from interruptions, the conditions for a great psychic manifestation would be favourable. [*Mark IX, 2; Luke IX, 28*]

And, as Jesus was praying, "the fashion of His countenance was altered : " "He was transfigured before them, and His face did shine as the sun, and His garments became glistering, exceeding white, so as no fuller on earth can whiten them." And, behold, there appeared unto them Moses and Elijah—the spirits of these two great prophets—who appeared in glory and talked with Jesus of His "passing on" \* which He should accomplish at Jerusalem. This talk would thus corroborate for the disciples the

\* We have the authority of the late Dr Ellis Powell for using the term "passing on" as the more correct translation from the Greek, in place of the word "deceased" used in the Bible. In the Revised Version the word departure is given as an alternative in the margin, and this, in the sense of a new departure, might be also appropriate.

warning Christ had given of the tragic events which were to follow. Now Peter and they that were with Him were heavy with sleep ; but when they were fully awake, they saw His glory, and the two men that stood with Him.

The whole episode is strictly in accordance with the probability that Christ may have dematerialized His earthly body, and have appeared in the shining glory of His spirit-form : or He may have reflected the radiance emanating from the spirits of Moses and Elias, who themselves were probably materialized through the mediumship of the three disciples.

For these were evidently acting as mediums, as they were in the condition of trance, heavy with sleep, as it is said—the condition of insensibility essential for phenomena of materialization, in which the spirit derives from the entranced medium power for his manifestation.

They were heavy with sleep, or entranced, during the process of materialization, but they awoke from trance in time to see the manifestation before the power faded—or the phenomenon would have been produced in vain. For we are explicitly told that they were heavy with sleep : “ *but when they were fully awake* they saw His glory, and the two men that stood with Him.” These three disciples thus heard the two spirits talk with Christ of His passing on in a manner that would be impressed upon their minds, and they were thus afforded a vision which would leave behind an imperishable memory, to be recalled in the days to come when they needed proof for the identification of the risen Christ.

Now Jesus, by granting to these disciples this manifestation of the spirits of Moses and of Elijah, deliberately set at naught the ancient law of Moses which forbade “ seeking to spirits of the dead ”.

And since Jesus Himself deliberately took these disciples, and gave them a spirit-manifestation on this sublime scale, permitting them to be present at this invocation of the spirits of the dead,—even introducing them to the spirit of the very man Moses, who was supposed to have forbidden “ seeking to spirits of the dead”—it can scarcely be said that psychic practices, when reverently conducted, are unchristian. *Luke IX, v. 33]* And, as Moses and Elias were parting from Jesus, “ Peter said unto Jesus: ‘ Master, it is good for us to be here: and let us make three tabernacles: one for Thee, and one for Moses, and one for Elias,’ not knowing what he said.” This, again, is in accordance with psychic probability, for, in common with all mediums, the disciples would, on returning to normal consciousness, feel at first confused, and would not realize what they were saying. But the vision had been very real, and Peter’s first thought, while still but half-recovered from the hypnotic sleep, was that they should make huts to protect the spirit-visitors from the cold or to provide a tabernacle in which to collect power for further manifestation.

And, while Peter was yet speaking, behold a bright cloud overshadowed them, and they feared as they entered into the cloud. Doubtless this bright cloud was the radiant ectoplasm which served as the screen for materialization; had it been an ordinary mountain cloud, they would not have been afraid of it. “ And there came a voice out of the cloud which said: ‘ This is my beloved Son: hear ye Him’”—listen, that is, to what He tells you concerning His Resurrection. And when the disciples heard it, they fell on their face, and were sore afraid. The voice must have been real to them, and so Christ’s purpose was achieved.

Then Jesus came and touched them and said: “ Arise and be not afraid.” They were still not fully

awakened from their trance, but Jesus now awoke them, and they, lifting up their eyes, saw no one any more save Jesus only with themselves. The materialized spirits had obviously taken power from these three entranced disciples as well as from Jesus, as the power vanished on their awaking.

And, as they were coming down from the mountain, Jesus commanded them, saying : " Tell the vision to no man, until the Son of Man be risen from the dead." Christ knew that at this stage no one would believe the disciples—people would only question their sanity ; so the disciples held their peace. It is even so to-day, in a world where noumena and phenomena are mistaken each for the other, wise men and women hold their peace when visions are vouchsafed to them.

## CHAPTER XXIX

### THE BARREN FIG-TREE

*Matthew XXI, v. 1] The cursing of the fig-tree.* In this chapter occurs the much-discussed episode of the cursing of the barren fig-tree. To many of us, this is a refreshing incident which shows how human Jesus was. But the cursing and the withering of the tree were probably, after all, acts of benevolence on Christ's part. The tree, which He had seen from a distance, and from which He had hoped to appease His hunger, had probably deceived other travellers, and would, if allowed to persist, deceive more in the days to come ; therefore, as it was barren, it was probably kinder to destroy it.

How Christ accomplished the withering of the tree we do not know, but in all ages many lesser psychics than He have been credited with the power to destroy by what is called casting the evil eye, and by cursing. And, since we cannot admit the possibility of violation of natural law, and the only other alternative is to believe that the incident never occurred at all, it is more reasonable to assume that it will one day find a place among classified and understood phenomena of the psychic order.

Like ourselves, the disciples also wondered how it was done. Christ told them that it was accomplished by faith, by that faculty which, as already suggested, is synonymous in *Hebrews XI* and throughout the Old Testament with the psychic faculty : by a condition of mind, which in Moses was called meekness

—a form of hypnosis which ensured the elimination of the obstructive conscious mind, and left the way clear, as in the works of healing, for the operation of a spirit working through the individual. And the more psychic the medium, the greater would be the power of the spirit, till it is conceivable that, as Christ said, even mountains might indeed be moved and cast into the sea.

For if we assume, as a fact beyond dispute, that the spirit-world is all around us, and if we also assume that spirits have power to operate on this plane—indeed, that some spirits are all-powerful—might we not also suppose that, as to-day under psychic conditions that are comparatively feeble, heavy objects can be moved by spirits, so under conditions in which the full power of powerful spirits could be utilized, mountains might indeed be moved? And we are justified in disbelieving Christ's assertion as to how the withering of the fig tree was accomplished, only when those of equal psychic power with Christ have tested the efficacy of this so-named faith and have found it wanting.

It was by means of this same faculty of faith—which implies a condition of meekness and simplicity, the child-like attitude of mind remote from all mental arrogance, which is so disastrously prohibitive of psychic results—that the seventy performed their works which filled their hearts with joy and *with surprise*. The evil spirits, devils, were subject to them, and they had authority to tread upon serpents and scorpions, and over all the power of the enemy, the spiritual enemy, so that nothing should in any wise hurt them. [Luke X, vv. 17, 19]

*Need for a child-like mind.* And Christ's appreciation of the necessity for this spirit of meekness, the meekness of Moses, of humbleness and of simplicity, is

shown over and over again. "I thank thee, O Father, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes." [Luke X, v. 21]

"But God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty." [I Corin. I, vv. 27, 28]

"Out of the mouths of babes and sucklings hast thou ordained strength." [Psalms 8, v. 2]

It is the same everywhere in the Bible. When the Lord told Jeremiah that he had appointed him to be a prophet unto the nations, and Jeremiah replied: "Ah, Lord God, behold I cannot speak: for I am a child", the Lord said: "Say not, I am a child . . . for whatsoever I shall command thee, thou shalt speak." Then the Lord, the Spirit, touched his mouth and said: "Behold I have put my words in thy mouth." Had Jeremiah been worldly-wise and proud of his own eloquence and wisdom, he would have preferred to use his own words instead of being a vehicle for the words of the Lord. [Jeremiah, I, 5-7]

Matthew XXVI, v. 2] *Christ's clairvoyance of his death.* This contains references to Christ's clairvoyance of His approaching fate. He foresaw that in two days' time He would be delivered up to be crucified: He foretold who it was that would betray Him [v. 21], and the moment when He would be betrayed: but of more importance was His repetition of the warning that, after He was raised up, He would go before them into Galilee [v. 32]. Psychic students will realize how important it was that the disciples should be prepared for this event, if it was later to be verified by them as an historic fact. Their critical sense must be on the alert, not after the event—for, if taken unawares and without realization

of the psychic power of Christ, they might disbelieve their senses—but before the event, in order that the short space of time during which the manifestations would be visible should not be taken up in gaping wonderment.

*Matthew XXVI, v. 34]* Jesus also foretold Peter's denial of Him, truly a piteous affair. Indeed the conduct of all the disciples was deplorable. "Then all the disciples left Him and fled." [v.56] Peter was perhaps a little less cowardly than the others, for he followed Jesus afar off . . . to see the end. [v. 58]

This all shows that the disciples had not at all understood the purpose of Christ's mission: they gave it a purely worldly significance, and for them the death of Christ's body meant the death of all their hopes and the failure of Christ as a prophet. Not one of them had grasped the necessity of Christ's death as a preliminary to the cosmic proof of Resurrection. And who can blame them for not having been able to see the forest for the giant tree that obscured the perspective of their vision. when even to-day, with twenty centuries of historical perspective behind us, our Churches dwell with morbid intensity upon the horrors of the Crucifixion.

They accentuate what they call the "bloody sweat of Gethsemane, and the last agony of the Cross and Passion", and they pass lightly over that which alone gives meaning to the tragic drama, namely the appearances which took place between the Resurrection and the Ascension. And the Ascension, so-called, they practically ignore.

And can we doubt that this lack of a sense of proportion in estimating the relative value to mankind, of the crowning events of Christ's mission, is due to lack of psychic knowledge on the part of the Churches? Because they are ignorant of psychic science, and

know nothing of the possibilities of materialization and of dematerialization, and have no belief that such phenomena are, under given conditions, reproducible to-day, they have been compelled to assume a supernatural cause for the phenomena of Christ's appearances after His death.

And because the world has not a clear conscience in professing belief in supernatural phenomena, in phenomena which are violations of natural law, supposed to have been accomplished by virtue of a superhuman quality in Christ's nature which is not inherent in mankind; because the world dwells unwillingly upon doctrines which produce mental discomfort, the Churches have subtly transferred the attention of mankind, from the episodes which succeeded the Resurrection—episodes which they do not understand—to the one episode which they are able to explain in terms of earthly wisdom, namely the Crucifixion. And then, in order to give this episode greater weight, they have falsely loaded it with the ancient heathen doctrine of the efficacy of blood-sacrifice, and of vicarious atonement.

The Churches fail to see that by taking Christ's Resurrection, Appearances, and Ascension as exceptional occurrences which were due to his exceptional Divinity, they deprive men of a proof that there is an after-life for them. The more the Church differentiates the nature of Christ from the nature of mankind, so much the less can men derive from the Resurrection of Christ any hope of Resurrection for themselves. If Christ only rose from the dead and ascended into heaven, as the Bible crudely puts it, because He was the Son of God, there is no proof that there is resurrection and ascension in store for us who are only sons of men.

But if Christ was, as He always called Himself, a

Son of man, and if we can show to-day by circumstantial evidence that rising from the dead is in accordance with laws of psychic science, now being seriously studied for the first time, there is not only hope, but certainty, that we too shall rise from the dead, and shall share with Him the interests and the wonders of the future life.

But those who seek to-day to prove the certainty of a life hereafter are condemned by the Church ; and the Church people who mourn in solemn awe, and traverse in gloomy retrospect, on Good Friday all the Stations of the Cross are the people who persecute to-day the prophets who proclaim the message that there is an after-life for which Christ died.

But those who cannot believe, as the heathen did, in vicarious sacrifice realize to-day that it is not Christ's death which saves us, as the Churches tell us, from our sins, but His rising from the dead which gives us hope that our earthly sins will be remitted, when we grasp the spiritual meaning of life, to which death is but the open door.

Psychic manifestations are not within the range of mankind in general to-day, and it is better thus : but those who are deprived of the solace of personal experience of the truth of an after-life need more than ever to-day to have presented in intelligible form an outstanding example ; they need to be shown uncontrovertible evidence of the truth of the spirit-life. And this is afforded by the life of Christ, if this life is humanized and brought to earth, within reach of worldly scrutiny and intelligent criticism, and removed from the refrigerating atmosphere of heavenly cloud and vapour.

*Matthew XXVII, v. 45] The Crucifixion.* There is one verse in the story of the Cross which is little dwelt upon, but which strikes this human note with

poignant pathos. From the sixth hour till the ninth hour, there was darkness over all the land—the sun's light failing. The conditions would have seemed to Jesus favourable for a spirit-demonstration, to sustain Him in His suffering ; and, although purposely, for reasons which we have discussed, He forbore to call to His aid the legions of angels who were probably at hand, He might reasonably have hoped at such a time for some sign of encouragement from the spirit-world. [Luke XXIII, v. 45]

But this was not forthcoming, possibly owing to the absence of those of the disciples who could have helped to bring the psychic power, possibly owing also to the adverse influence of the thieves who were beside Him, and of the centurion and of the scoffers who were around Him. And, exhausted by physical suffering, Christ may well have wondered if, after all, He was to be deserted by the spirit-powers, and if His mission was to be in vain. So with a loud voice He cried, and His fear that the world as well as He might be abandoned was in His words : " My God, my God, why hast thou forsaken me ? "

Those who are not blinded by an obsession for the supernatural must surely see here irrefutable proof that this was the cry not of some mythical, bloodless super-God, who could have obtained all He wanted for the asking, but of a very human man, who, deserted by his friends and yearning in vain for a demonstration of sympathy from the spirit-world, may well, in His physical weakness, have wondered if, after all, death was going to mean obliteration for himself and obliteration of all his hopes for the future of the world. And should not psychic students humbly learn from this experience of Christ's that laws of psychic science can never be set aside, even for such a sublime Master as Jesus was ; and that,

unless the conditions are favourable, in accordance with laws which we are only beginning dimly to understand, no demonstration will take place?

And we may be sure that, had the conditions been favourable, the manifestation that Christ desired would have been forthcoming. In the end, Christ realized this: He resigned Himself, and He cried: "Father, into thy hands I commend my Spirit." He then yielded up His Spirit, and immediately psychic demonstrations on a gigantic scale were manifest, so that the centurion and the scoffers feared exceedingly, saying, "Truly this was the Son of God." [Matt. XXVII, 54]

## CHAPTER XXX

### THE RESURRECTION

THE story of the Resurrection and of the subsequent appearances is variously recorded by the four evangelists. The fullest accounts are in the *Gospels* of Luke and of John.

*John XX, v. 1]* Here we read that on the first day of the week Mary Magdalene came early, while it was yet dark—the most favourable time for manifestations—to the tomb where Jesus had been laid, and saw that the stone had been rolled away. Recent experiments have shown that the levitation of heavy objects by spirit forces is a phenomenon which is apparently conformable to laws of psychic science: it is, therefore, by no means impossible that the stone should have been moved aside by the powerful psychic forces which were on this occasion in operation. Mary must have looked into the tomb, for she at once ran to tell Simon Peter and the disciple whom Jesus loved that the Lord had been taken away, and that they—presumably she and the other women mentioned by Luke—did not know where He had been laid. The two disciples then ran hastily to the tomb, and, entering in, they saw the linen cloths lying: and the napkin, that was upon His head, was not lying with the linen cloths, but rolled up in a place by itself.”

[vv. 6, 7]

Now this story of the Resurrection is for Christians and for those who base their hopes of an after-life upon the truth of the Resurrection of Christ, the most

vital story in the Bible ; but, if it is to be believed with the mind as well as with the heart, there is only one key of interpretation, namely the key of psychic science.

For the appearances and the disappearances of Christ were either materializations and dematerializations, in conformity with known laws of psychic science, or we are deprived of every reasonable excuse for believing that they ever occurred. For these phenomena if not of psychic nature would belong to the category of supernatural events supposed to occur in violation of natural law—a supposition which is not held to-day by reasoning men and women. And if Christ be not raised, then indeed “ is their faith vain ” [I Cor. XV, vv. 17, 19]—the faith, that is, of all those who only believe in a future life because of Christ’s Resurrection : and they are of all men most miserable.

The spirit-powers that can, according to modern psychic evidence, materialize a form in a few minutes or even seconds are equally able to dematerialize these forms which are dissipated, and disappear almost instantaneously. And as the late Dr Ellis Powell has pointed out,\* this item of the narrative which refers to the napkin and the linen cloths is clearly a casual, and therefore a specially convincing, reference to the process of dematerialization to which the body of Jesus had been subjected. Dr Powell tells us that the word used in the original for “ rolled up ” is derived from a Greek word which means “ hump ”, and that we should read as follows : That the handkerchief which had been placed over the face of Jesus was, “ not lying with the linen cloths, but humped-up in a place by itself ”. The face had been dematerialized from inside it, with such delicacy that the handkerchief still retained the shape of the sacred

\**Psychic Research in the New Testament.*

features which it had once covered. A convincing and yet entirely unostentatious intimation that the body of Jesus had been dematerialized from inside its wrappings, just as the psychic student would suppose it to have been. And thus in accordance with the prophecy of David, "The Holy One did not see corruption".

*John XX, v. 9]* The disciples on seeing the empty tomb evidently did not understand what had happened, "For as yet they knew not the scripture that He must rise again from the dead"—though surely they had had every opportunity of knowing. Dumb-founded, they gave up attempting to understand, and, perhaps afraid of being found near the empty tomb, they went straight back to their own home; or, as Luke puts it, "Peter departed to his home, wondering at that which was come to pass."

But, fortunately for the world, Mary was less prosaic, and perhaps more courageous: she stayed by the tomb, in hopes of enlightenment as to what had happened to her beloved Master. And she was indeed rewarded. For, as she was gazing through her tears at the place where He had lain, she beheld two angels in white, sitting one at the head, and one at the feet where the body of Jesus had been.

They asked her why she wept: those who have left this world can never understand why friends so mourn their passing into the happier land. Mary replied that she was weeping because they had taken away her Lord and she knew not where they had laid Him. And then as she turned herself back, she beheld Jesus standing, and knew not that it was Jesus. [v. 14]

He too asked her why she wept, and whom she was seeking, and she, supposing Him to be the gardener and addressing Him as Sir, begged Him, if He had

borne Jesus hence, to tell her where he had laid Him, that she might take Him away. [v. 15]

Now, for those who accept the crude doctrine of the Churches that the Jesus who here appeared to Mary was the same physical Jesus who had a day or two before hung upon the Cross, it must seem incredible that Mary, upon whose heart Christ's image was deeply graven, should not at once have recognized her Lord. But, for psychic scientists, this non-recognition is a welcome, if unexpected, corroboration of the truth of the story as psychically interpreted.

These would understand that Mary's non-recognition of the Saviour was due to a natural cause, to the fact that this first materialization of Christ was not yet perfected—the power of this one over-eager medium, in the person of Mary, being perhaps inadequate at this early stage of Jesus' spirit-life. And, as the features were not yet quite distinct, but as the appearance was clearly visible, as an objective form, what more natural than that in the confusion of the moment Mary should assume that it was the gardener who had charge of the tombs?

But fortunately Mary was clairaudient as well as clairvoyant. The well-known voice of Jesus gently spoke the one word "Mary!" The cord of recollection was vibrated, and immediately her mind was illumined by the glorious truth. "Master!" she cried, and in her eagerness she must have made a movement towards Him which He restrained with the words: "Touch me not, for I am not yet ascended unto the Father." [v. 17]. These words, "Touch me not", are in themselves sufficient proof that it was not the physical body of Jesus which Mary saw, or why should He restrain her from touching Him, and from thus obtaining proof that it was in the body

that He had appeared ? They afford, on the contrary, clear proof to psychic adepts of the fact that this was a spirit manifestation ; for the prohibition to touch a materialized spirit-form is in strict keeping with ordinary regulations in the modern séance room, especially in the case of weak materializations, which are liable to dissipate at the human touch.

Later, as will be shewn, on an occasion when there was more power, Jesus invited the disciples to touch Him, in order that they should obtain the proof of His identity of which they were in need. But this injunction to Mary that she should not touch Him is in harmony with the spirit of all Christ's manifestations, of all His works, which conform always to psychic laws. He never sought to violate these, as would have been the case had He worked by means of a supernatural or miraculous power appropriate only to a superhuman nature.

In His appearances after His Resurrection, also, Christ acted as a normal Spirit, and did not attempt to manifest in the presence of His enemies. Had Christ exercised super-psychic power, He could have made even His enemies to be clairvoyant and to see His appearances, and, by such a miracle, have persuaded multitudes to the Gospel He was preaching. But He kept strictly within the letter of the psychic law, and we should be grateful that thus we can truly say that the Scriptures were written for our learning. Had Christ acted in exceptional ways in accordance with an exceptional nature, the Scriptures would not have been written for our learning but for our discomfiture.

But now Jesus told Mary to go unto the brethren, and to tell them that she had seen Him : and to remind them of how He spake unto them when He was yet in Galilee, saying that He would be delivered

up into the hands of sinful man, and be crucified, and that the third day He would rise again, and go before them into Galilee.

Also she was to tell them that He would ascend unto His Father and her Father, unto His God and her God—thus putting Himself on the same footing as Mary concerning His relationship to the Divine.

*Luke XXIV, v. 11]* We are told that Mary and the other women who were, according to Luke's version, in the company of Mary, remembered that Christ had said these things. But Luke says that when the women told these things unto the apostles, their words appeared in their sight as idle talk, and they disbelieved them. These apostles seem to have been at this time wofully incredulous, but this makes their subsequent whole-hearted belief in Christ's later appearances of all the more value to the world.

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## CHAPTER XXXI

### CHRIST'S POST-RESURRECTION APPEARANCES

*Luke XXIV, v. 13]* Luke gives us the account of the appearance of Christ to the two disciples whilst they were on their way to Emmaus, in the evening—when the dim light would help the materialization. But their eyes were, by the spirit-forces, "holden that they should not know Him" for a time, for Jesus wished to give them an understanding in retrospect of the events which lay as yet all confused and unassorted in their minds. And it was not until later in the evening, as they sat down to meat, that His identity was revealed to them by His characteristic manner of blessing and breaking the bread.

For the moment that Jesus took the bread, and blessed it, and break it, and gave to them, they recollected how He had done this at the Last Supper. And at once a flood of memories overwhelmed them—their eyes were opened, and they knew Him; but it was too late, for at that moment the power waned, and He vanished out of their sight. In psychic language, Jesus dematerialized and became invisible to them. An agonizing moment, for they realized the glorious opportunity they had lost, and they reproached themselves with their dulness in not having sooner understood and recognized Him.

*Luke XXIV, v. 35]* But at once they rose up and returned to Jerusalem, and told the Eleven and them that were with them of all that had happened on the road, and how He had become known to them in the

end by His breaking of the bread. And who shall dare to complain of the trivialities by which spirits seek to make known their identity to their friends still in dense body upon earth?

*Luke XXIV, v. 36]* And, while they were thus talking, Jesus appeared again in the midst of them, and, though they were at that very moment talking of His previous appearance, we are told that they were terrified and affrighted, and supposed that they beheld a spirit. A glaring illustration of the unreasonable fear which uncultured people have of spirits, even of those they have deeply loved in life; and a proof, if proof is really needed, that it was not in the body that Christ appeared to them. Jesus then spoke, and reassured them that it was indeed He. For, "See", He said, "my hands and my feet, with the nail prints unmistakeable, that it is I myself: handle me and see: for a spirit hath not flesh and bones as ye behold me having."

The prohibition against touch is here withdrawn, probably because, as suggested by Dr Ellis Powell, the spirit-forces, in the presence of at least eleven powerful mediums—in addition to the women who were very likely also present—were strong enough to materialize with an intensity which could withstand the human touch—with an intensity which was so much greater than in the average materializations that even flesh and bones were simulated, to present a truly human appearance, for the satisfaction of these simple folk who were still untrained in occult matters.

There was no mistaking those nail-prints, but intense desire to believe is for honest minds as much a hindrance to belief as wilful incredulity, and for very joy the disciples still disbelieved, and wondered whilst Jesus even asked them to give Him something to eat

in further proof that what they saw was real and no mere phantom of the imagination.

*John XX, v. 20]* And now at last they were glad indeed, and knew that they saw the Lord. Jesus then commissioned them to the service of the Father ; and saying unto them “ Receive ye the Holy Spirit ”, He breathed upon them ; and psychic students will understand the movement of cold air implied in this ; and said that henceforth they would have power to forgive sins, doubtless to relieve people from their sins after the manner adopted by Christ Himself in His works of healing sin and suffering.

*Mark XVI, v. 15]* They were to go into all the world and preach the Gospel to the whole creation. “ *And these signs should follow them that believe* ” : In Christ’s name “ they shall cast out devils ; they shall speak with new tongues (a phenomenon with which psychic students are to-day familiar) ; they shall take up serpents : and if they drink any deadly thing, it shall in no wise hurt them (the laws controlling such-like feats are well-known to occultists) ; they shall lay hands on the sick, and they shall recover.” Are these signs of ministerial service visible in the Church to-day ?

*Luke XXIV, v. 49]* And finally Christ said that He would send forth the promise of the Father upon them ; but they must tarry in the city, until they were clothed with power from on high. This injunction is repeated by Luke, in *Acts I, v. 4-5*, where he says that Jesus charged the disciples not to depart from Jerusalem “ but to wait for the promise of the Father, which (he said) ye heard from me : for John indeed baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence.”

This clairvoyant prophecy was, as we shall see, in due course fulfilled, and the disciples were not to

consider themselves as equipped for their ministerial service until they had received this gift of the Holy Spirit.

*John XX, v. 24]* But Thomas, unluckily for him, had not been present with the other disciples ; and, when they told him bluntly that they had seen the Lord, he would not believe it, but said he must not only see the print of the nails for himself, but must put his finger into them, and put his hand into the spear-wound in His side.

But it was eight days after this before the conditions were again favourable enough for a powerful manifestation. And then the disciples, and Thomas with them, were together, with shut doors, apparently sitting in a circle probably hoping for a demonstration, when Jesus appeared in their midst. He greeted them, and then at once told Thomas to put his finger in the nail-prints, and his hand into the spear-wound, and to be no longer faithless, but believing. And those who can remember their feelings on first obtaining positive evidence of the reality of a spirit materialization will be able partly to imagine the joy that Thomas experienced in realizing that Jesus had indeed risen from the dead, and that his gospel of a future life was indeed a gospel of truth, for which it was worth while to have made every sacrifice.

*John XXI, v. 1]* John tells us that " after these things, Jesus manifested Himself again to the disciples, at the sea of Tiberias." When day was breaking, at a moment favourable for materialization, Jesus stood upon the beach, and directed the disciples to cast their net where, as He knew by clairvoyance, there was an abundance of fish. On realizing that it was the Lord who had directed them, the impetuous Peter cast himself into the sea from the boat, impatient to be the first to greet Him, and he then received His

Master's last command, and a clairvoyant prophecy as to the manner of his death.

*John XX, v. 30]* John tells us that Jesus gave many other signs which are not written in this book, *in the presence of His disciples*—when conditions would be most favourable for spirit-manifestations. And he adds that there are also many other things which Jesus did “the which if they should be written everyone . . . even the world itself would not contain the books that should be written.” [John XXI, v. 25]

Luke also, in the *Acts of the Apostles*, says that Jesus showed Himself alive after His passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the Kingdom of God. [Acts I.]

*1 Corinthians XV, vv. 5-8]* And we learn from Paul that he was seen of Cephas, then of the Twelve ; after that he was seen of about five hundred brethren at once ; after that he was seen of James ; then of all the Apostles ; and, last of all, of Paul himself also, as of one born out of due time.

But there is no record of Christ appearing in the full light of day or in the presence of his enemies, and, though we gather this only incidentally, these are facts of much psychic interest, for, had the appearances been invented by those unfamiliar with such happenings, or by those anxious to present supernatural miracles, appearances in full daylight, and in presence of Christ's scoffing enemies, would probably have been recorded. The facts are at least coincidences in favour of a psychic, rather than of a supernatural, explanation of the phenomena.

## CHAPTER XXXII

### THE ASCENSION

FINALLY we arrive at the story of the so-named Ascension, which is not referred to by John or by Matthew.

*Mark XVI, v. 19]* Mark gives a meagre version. He merely says, in a matter of fact way, as though there was nothing that was to him abnormal about it: "So then the Lord Jesus, after He had spoken to them, was received up into Heaven, and sat down at the right hand of God."

*Luke XXIV, vv. 45-50 ; Acts I, v. 9.]* Luke, however, tells us more graphically, in the *Gospel* of his name, and in the *Acts*, that, after the occasion on which Jesus had shown the disciples the nail-prints, and had commissioned them to preach the *Gospel* of life to all nations, and had opened their mind, their psychic understanding, as to His rising from the dead, that He led them out until they were over against Bethany: and He lifted up His hands and blessed them. And it came to pass that while He blessed them, and, while they beheld, that He parted from them, and a cloud received Him out of their sight.

From the psychic standpoint, this is an exquisitely simple and natural explanation of the phenomenon of dematerialization. There is nothing therein which cannot be believed by psychic scientists; and these words "a cloud received Him out of their sight" are strangely eloquent to those who have witnessed dematerializations.

Jesus, in the company of the most sensitive of His

followers, who were capable of supplying strong mediumistic force, led these chosen ones until they were over against Bethany, away from the multitude and from adverse psychic conditions ; and then the power faded, and He vanished out of their sight, hidden in the ectoplasmic screen which is here and elsewhere in the Bible described as cloud : in other words, He dematerialized before their eyes, without miracle or violation of natural law, in complete accordance with psychic possibility. How different this is from the Churches' materialistic representation of Christ ascending in the physical body, perpendicularly, into a heaven of winged angels with harps and golden crowns.

The disciples had no doubt that what they saw was real, for they were looking stedfastly into Heaven, into the air around them as He went ; and, in further corroboration of the veridical nature of the phenomenon, they saw two other materialized spirits, possibly Moses and Elias, who stood by them in white apparel—the ectoplasmic clothing of spirit-forms—and who served as confirmatory proof of their vision of the ascension of their beloved Master.

*Acts I, v. 11]* " Why stand ye looking into heaven ? " they asked ; " this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven "—a reference doubtless to the outpouring of spirit-power on the day of Pentecost. And the disciples, we are told, worshipped Jesus and, thoroughly convinced of the genuineness of the phenomena, they returned to Jerusalem, and were continually in the Temple, blessing God.

And now, unless we have a psychic understanding of these events, what can we, as reasoning men and women, make out of them ? If, with the Churches,

we believe that it was in the physical body that Jesus rose from the tomb, then it was with the physical body that He ascended into Heaven, and here is, in large measure, the reason why the Churches to-day have to deplore waning congregations. But, if the phenomena described in the Gospels as occurring at the so-called Resurrection and at the subsequent appearances and Ascension of Christ can be recognized by psychic scientists to-day as occurrences which are in conformity with known spirit-laws, surely it would be worth while for the Churches to investigate psychic science with a view to establishing their religion upon a scientific basis which would appeal to all reasoning men and women.

The Churches would do well to consider the prediction made by that brave pioneer of psychic science, Frederick Myers, who foretold in his great classic *Human Personality: its Survival of Bodily Death* "that, in consequence of the new evidence, all reasoning men and women a century hence will believe the Resurrection of Christ, whereas, in default of the new evidence, no reasoning men a century hence would have believed it."

But why wait a hundred years ?

## CHAPTER XXXIII

## THE ACTS OF THE APOSTLES

"He that hath an ear let him hear what the Spirit saith unto the churches." — *Rev. iii., 6.*

THIS book is appropriately called the '*Acts*' of the *Apostles*. Creeds of the Apostles were invented by the Churches only when it was thought desirable to divert attention from acts to traditions of those acts. And this book of the Acts should, for the Ministers of the Church, be the most valuable of all the books in the Bible, since it gives an account of the understanding which the Apostles had derived from their Master as to the functions which should distinguish them as Ministers of the Gospel.

And more and more as we read we see how, adjudged by this first standard, the clergy to-day have mistaken the means for the end; and, instead of regarding the Church as a means of acquiring spiritual knowledge by means of spirit-revelation, regard the Church as an end in itself, and assume that revelation stopped abruptly when the last word of the last book of the Bible was written. Religion has been so institutionalized that the Churches are to-day veritably "tombs of the prophets". "The voices of the prophets which are read every sabbath" [*Acts XIII., 27*] are repeated, like parrot-talk, without understanding, when they might, at the least, be the gramophoned voices of the living spirits of the prophets.

But a Church which is not able to receive revelation at first hand, which is not able to see the living Lord

and to hear His voice, is no more a living Church than is a marble statue a living man, however beautiful it may be as a work of art.

Those, then, who earnestly desire to discover what is wrong with the Churches should go to the fountain-head, and study this book which is aptly called the *Acts of the Apostles*. And the earnest Churchman who accepts the Bible need scarcely go beyond the first few chapters for inspiration as to the lines laid down by the founders of the Church.

*Mark XVI, v. 15]* And we must remember that Christ founded no Church: it was the Apostles who founded the Church upon the teachings of Christ. Christ's last injunction to the chosen disciples contained no reference to Churches, bishoprics, palaces, or grace of Holy Order: the disciples were, as individuals and without purse or scrip, to go into all the world, and to preach the Gospel to the whole creation. Psychic power would be given to those who were in earnest, and by their signs and wonders they would bring men to an understanding of the spirit-life. These first disciples were, indeed, a little band of psychics who attracted the multitude by their signs and wonders, as Christ had done.

*Acts I]* Luke begins the first chapter—if it were indeed Luke who was the author—with a reminder to Theophilus of his former Gospel, and he takes up the story where he had previously ended. He mentions that it was through the Holy Spirit that Christ had given commandments to His chosen apostles: he refers to Christ's post-Resurrection appearances during the space of 40 days, and to Christ's injunction that the disciples were to wait at Jerusalem for the promise of the Father, when they would be baptized with the Holy Spirit [v. 5]. They would receive power when the Holy Ghost was come upon them, and they

would then be Christ's witnesses not only in Judæa and Samaria, but unto the uttermost parts of the earth. [v. 8].

He mentions the detail concerning the two spirits in the form of men—not winged phantoms of the imagination—who told the disciples that Jesus would come again in much the same manner as they had seen Him vanish ; and then he begins new narrative.

## PENTECOST

*Acts I, v. 12]* After Christ's Ascension—or dematerialization—the disciples returned to Jerusalem in accordance with the Lord's command. There they assembled in an upper chamber ; there were the eleven apostles, together with Christ's brethren, and Mary, the mother of Jesus, and "the women", presumably those who had been present at the tomb after the Resurrection, and other devoted female followers. We are probably justified in assuming that there were more women than men present on this occasion, for we read that they were altogether a company of one hundred and twenty souls, and, with the exception of the Lord's brethren who were classed together, the men present are named individually and number only eleven.

These all "with one accord"—a necessary condition for the best psychic manifestations—continued steadfastly in prayer. Then one day Peter, who was spokesman, pointed out the need of electing another witness to Christ's Resurrection to take the place of the traitor Judas. They all prayed that they might be guided by the Spirit to choose aright : they cast lots, and the lot fell upon Mathias, who was accordingly numbered with the eleven apostles.

*Acts II, v. 1]* We are then given to understand that for

many days these devoted disciples assembled in that upper chamber, and held sittings, and waited patiently in expectation of the promised coming of the Holy Spirit, which was to bring them power wherewith to set off upon their gigantic mission. Is this not a lesson to impatient sitters in research-circles to-day ?

Then at last upon a certain day, when they were as usual all together in this one place, and doubtless in earnest prayer and reverent expectation, suddenly, as is habitual on such occasions, there came the rushing of a mighty wind, the usual preliminary to psychic manifestations ; and it filled the house where they were sitting—not kneeling or standing, but adopting the attitude which is usual at psychic meetings. And all who were in the room were conscious of the rush of air, and immediately phenomena ensued. Psychic lights appeared, like small tongues of fire, and rested upon each one of them, in a manner familiar to spiritualists to-day : “ and they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.”

[*Acts* II, v. 4]

This phenomenon also is well-known amongst psychic researchers, who recognize the power of speaking in unknown languages as a well-known form of mediumship. It was indeed a form of manifestation which was especially appropriate to this company of disciples, as their mission was to preach the Gospel of the spirit-life to all creation, to all the nations of the earth.

But it caused commotion amongst the dwellers in Jerusalem, devout men from every nation under heaven. For rumours of the phenomenon soon spread to the city : the crowd came rushing up to verify the news, and they were confounded on hearing these uneducated men and women all speaking in languages

other than their own. "They were amazed, and they marvelled saying, Behold, are not all these Galileans? And how hear we, every man in our language wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, in Judæa, and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt, and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God."

[vv. 7-11]

Of course they were amazed, and perplexed, as the phenomenon was apparently new to them. And of course there were amongst them scoffers, who in answer to the general question "What meaneth this?" at once attributed it to a devilish source—to drink: "they are filled with new wine", and are talking gibberish. Is not the same being said to-day of all psychic exponents?

Then Peter, speaking as the Holy Spirit gave him wisdom, stood up and explained to the wondering multitude that these people were not drunk—it was too early in the day—and that the phenomena of which they were witnesses were in accordance with the prophecy of Joel, who had said that God would "pour forth of his Spirit upon *all flesh*: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: Yea and on my servants and on my hand-maidens in those days will I pour forth of my Spirit; and they shall prophesy." [Acts II, 17-19] No restriction of the divine gift, be it noted, to members of the male sex. The "grace of Holy Order" was to be poured forth, as at this pentecostal sitting, on men and on women alike.

Peter, further working up to an explanation of the

source of the phenomena which had astonished his hearers, then ingeniously quoted the psalm of David which had foretold that the Holy One who would be born of the House of David would not see corruption. Further he told his astonished hearers that it was this same Holy One referred to by David, who had promised the disciples that he would send the Holy Spirit in this way. This phenomenon, therefore, was a fulfilment of this promise, as one hundred and twenty of them could now bear witness.

And he ended eloquently by saying : And this Holy One, this Jesus, of the House of David, the Great One of whom this great prophet prophesied, He who promised through His Father to send His Holy Spirit upon us, and to bestow among other things this gift of many tongues, and who has to-day, as you now see, fulfilled this promise—this is the Jesus whom you crucified. [Acts II, v. 36]

*Gift of the Spirit to all who are afar off.* We need not be surprised that about three thousand souls were added to the one hundred and twenty that day. For, said Peter, the promise of remission of sins and of the *gift of the Holy Ghost* is not only to us disciples—it is to you and to your children, and *to all that are afar off*. It was not a miraculous and exclusive gift to the personal disciples of Jesus, but a gift even to us who are afar off to-day, if we will only, as Peter suggested, seek “ seasons of refreshing from the presence of the Lord.” [Acts III, v. 19]

*Acts II, vv. 43, 44]* “ And fear came upon every soul : and many wonders and signs were done by the apostles. And all that believed were together, and had all things common ; and they sold their possessions and goods, and parted them to all, according as any man had need.” [v. 45] That manifestation of spirit-

power must indeed have been convincingly realistic. *Acts IV, vv. 32, 33]* "And the multitude of them that believed were of one heart and soul . . . And with great power gave the apostles their witness of the Resurrection of the Lord Jesus: and great grace was upon them all."

*Acts V, v. 12]* And by the hands of the apostles were many signs and wonders wrought among the people, and they were all with one accord—a necessary condition for the best psychic results—in Solomon's porch. And believers were the more added to the Lord, multitudes both of men and of women: in so much that they even carried out the sick into the streets, and laid them on beds and couches, that, "as Peter came by, at the least his shadow might overshadow some one of them." [v. 15]

*Acts IV, v. 16]* There also came together the multitudes from the cities round about Jerusalem, bringing sick folk and them that were vexed with unclean spirits; and they were healed everyone. Such was the work of the first Ministers of Christ. Of such work what relic is left in the Churches to-day?

Even the rulers and the scribes and the elders, who soon became jealous of the power of Peter and John over the people, could not but recognize that there was something in it all which they could not understand, for they perceived that these were unlearned and ignorant men, who were so bold and who had, after the manner of Jesus, effected what seemed to them miraculous cures.

*Acts IV, 23-31]* *A Séance.* We have here an interesting account of one of the sittings of the Company, as they called themselves. They had assembled in the usual way, for prayer and to report upon the latest persecutions by the scribes and elders, and in hopes of spirit communion. In their prayers they recognized that the

persecution of Jesus was in fulfilment of a prophecy by David, and they now prayed for boldness to speak the true word, and to heal, and to do signs and wonders, through the name of " thy holy Servant Jesus " [v. 30]—not thy holy Son Jesus.

*Acts IV, v. 31]* And suddenly, when they had prayed, the Holy Spirit came through, and " the place was shaken wherein they were gathered together ; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." These wonder-working results were brought about, not by studying, in theological colleges, creeds, doctrines, and traditions, not by subscription to thirty-nine dead Articles, but by direct inspiration from the living God, the Holy Spirit living and working on the plane beyond.

*Acts V, 17-30]* Why then did this real power possessed by the first ministers of the Church fade away, and become, as it is to-day, a scarcely believable tradition ?

The answer is partly contained in these words : " But the high priest rose up, and they that were with him . . . and *they were filled with jealousy*, and laid hands on the Apostles and put them in public ward." The priest if he is not himself also a prophet, will always be jealous of the prophet ; and those who enter the ministry of the Church to obtain a living will always find it inconvenient to be liable to be put into public ward. It is much safer, and more comfortable, to assume that spirit-revelations belong only to a bygone age, and to let the people suck what religious nourishment they can out of the dry bones of the past.

*Acts V, v. 19]* But even prisons could not, in the days of those first enthusiasts, restrain the operations of the spirit-forces. An angel of the Lord, by night, when the apostles would doubtless have been in touch

with the spirit-world, opened the prison-doors, and brought them out ; and they heard, clairaudiently, the message that they were to go and stand and speak in the Temple to the people all the words of this Life, of this spirit-life. The spirit presumably either dematerialized the prison-doors, or he enabled the Apostles to dematerialize and to pass through the doors ; or perhaps the phenomenon is explicable by utilization of the fourth dimension.

But, as can be supposed, their disappearance caused some commotion in prison-circles. They were presently found in the Temple, fulfilling the spirit's commands, and they were brought before the Council ; but their speech in defence of their boldness seems to have cut their hearers to the heart ; and, as it is always uncomfortable to be moved in the direction opposed to one's own interest, the Council were minded to slay the Apostles.

But, fortunately, a doctor of the law, a Pharisee, Gamaliel by name, a man held in honour of the people, was more far-seeing than the others, and he suggested that, if the work of the Apostles was of men, it would be overthrown in time ; but if it was of God, it would be better not to meddle with it. And so the Apostles were let off with a beating.

*Acts V, v. 42]* And every day in the temple and at home, they ceased not to teach and to preach Jesus as the Christ. The word of God increased, and the number of the disciples multiplied exceedingly.

*[Acts VI, v. 7]*

## CHAPTER XXXIV

### PETER

*Acts IX, v. 42]* The chief initiator seems at that time to have been Peter, who was specially successful as healer and as preacher amongst the Jews. But he still had something to learn as a true Apostle of the Gospel of the spirit-life, for he had not yet shaken off narrow race-prejudice.

*Acts X]* In this chapter, therefore, we are told how the Lord, the Spirit, set to work to remove from his mind, once and for ever, those false notions of racial superiority which he had inherited from a long past. And the means adopted for his instruction was a psychic manifestation. "*The Spirit bade me go with them, making no distinction.*" [*Acts XI, v. 12*]

Everyone knows the story of his vision on the house-top, and of the voice which he heard, clairaudiently, which told him not to call unclean what God had cleansed. We know, too, of the nearly simultaneous vision of Cornelius, a centurion of the Italian band, who was told to send to Peter, and to request him to come and preach the Gospel.

In obedience to the spirit-voice, thus showing that he had understood the moral conveyed by his vision, Peter went to this house of a man of an alien nation, and knowingly committed a breach of traditional etiquette; for he perceived, as he said in his opening words, that God was "no respecter of persons" [*Acts X, 34*], but that "in every nation, he that feareth Him, and worketh righteousness, is acceptable to

Him": a text of which European nations might serviceably make use to-day.

And, while he was speaking, the Holy Spirit fell on all them which heard the word (honest scepticism is never a bar to spirit manifestation: it is only wilful incredulity that stultifies phenomena), and they all spake with tongues, and magnified God; and thus, all learnt the lesson that upon Gentiles, as well as upon Jews, the gift of the Holy Spirit was poured by God. And might we not also learn from this that there is nothing exclusive about this gift of the Holy Spirit, and that it was not intended to be the exclusive privilege of a few men living in the 1st century A.D.

The character of Peter is specially interesting to psychic students. For he was by nature impetuous, dangerously unstable, and liable to be swayed by every wind that blew, and, as we gather from Christ's reproach to him, he had only narrowly escaped the clutches of evil spirits.

*Luke* XXII, v. 31] "Simon, Simon," said Christ, "behold Satan asked to have you: that he might sift you as wheat"—a powerful evil spirit was evidently seeking to control Peter—"But I made supplication for thee, that thy faith fail not." Judas, as we know, had succumbed to Satan who entered into him. [*Luke* XXII, v. 3] But Peter, saved from a similar fate, by a narrow margin, became gradually transformed by his psychic experiences; and what should we have heard of him but for these? And it is interesting to notice that, numerous as these were, it was even with him as it is with psychic students to-day: each fresh experience took him by surprise, and made him wonder anew as to whether the phenomena really had happened or whether he had only dreamed it.

*Acts* XII] This chapter records another escape,

effected by psychic means, from the prison where he was guarded by four quaternions of soldiers. He was sleeping between two soldiers, bound with chains ; and guards before the door kept the prison. Then suddenly in the night, when such spirit manifestations would be most likely to occur, a light, a psychic light, shined in the cell, and a spirit stood by Peter, and smote him on the side, and told him to rise up quickly ; and his chains fell off from his hands. He was told to dress, and to follow the spirit, and he did so : But he " wist not that it was true which was done by the angel, but thought he saw a vision." [Acts XII, v. 9]

They passed the first and the second ward, and then they came to the iron gate which led to the city : this opened to them of its own accord—in other words, the spirit probably dematerialized Peter, so that he passed through the gate ; and they went out and passed on through one street, and straightway the angel departed from him.

Acts XII, v. 11] When Peter was come to himself, and realized what had happened, he knew that it was an angel of the Lord who was delivering him out of Herod's hand. " And when he had considered the thing ", he went to the house of Mary, the mother of John, where many were gathered together and were praying. He knocked at the door, and Rhoda came to answer, and, when she recognized Peter's voice, she could not open the door for joy, but ran in—a realistic touch this—and told the others that Peter was there. They first told her that she was mad, and then that she had seen his angel. Poor Peter was knocking all this time ; but at last they opened the door, and saw him standing there, and they were amazed. [v. 16]

And, as soon as it was day, " there was no small

stir amongst the soldiers, what was become of Peter ” [v. 18]. And, if anyone had guessed the psychic nature of his escape, it probably would not have helped to save the guards from retaliation, for Herod would not have believed it. And so the lives of the wretched soldiers were sacrificed (v. 19]. But Herod himself also was soon after smitten by an angel of the Lord, and was eaten of worms, and gave up the ghost—evidence of the belief of the existence and of the power of the spirit-world to work its will upon human beings.

*Acts VI, v.2]* In this chapter there is an instructive sidelight thrown on the views of the Apostles as to which functions, they, as the specially chosen vessels of the Holy Spirit, should perform, and which they should delegate to others. Complaints had arisen in the Churches that there were short-comings in the administration of relief, and the Twelve called a meeting of the disciples, and suggested that they should look out seven men of good report, “ full of the Spirit and of wisdom, to be appointed over this business,” for, they said : “ it is not fit that we should forsake the word of God and serve tables. We will continue steadfastly in prayer and in the ministry of the word.” Truly a suggestive lesson for our parish priests to-day ?

## STEPHEN

*Acts VI, vv. 7, 8]* Stephen was one of the seven thus selected. And he, “ full of grace and power, wrought great wonders and signs among the people.” And because some of his learned opponents in the synagogue were “ not able to withstand the wisdom and the Spirit by which he spake ” [v. 10], persecution was set in motion. Stephen was brought into the Council, and as he started his *apologia* : “ all that sat in the

Council, fastening their eyes on him, saw his face as it had been the face of an angel" [v. 15].

We must give the Council credit for some patience, for Stephen's harangue was lengthy. He began with the story of Abraham; then he continued with the account of Moses: "he who was in the Church, in the wilderness, with the *angel* which spake to him in the Mount Sinai." Stephen, clearly, by this word *angel* implies that it was not God Himself, but a Spirit who spoke with Moses who received *living* oracles to give unto us; living oracles which had been the link between earth and heaven to all the Jewish generations which succeeded Moses; that same Moses who had seen the figure, the vision of the tabernacle in the wilderness, and had made the tabernacle in accordance with this vision, "howbeit the Most High dwelleth not in houses made with hands." [Acts VII, 44] And Stephen then covered all the centuries leading up to the Crucifixion of Christ. He did not mince his words to toady to his listeners, but, as he drew near the end, he waxed warm: "Ye stiff-necked and uncircumcised in heart and ears", he cried: "ye do always resist the Holy Ghost—the Holy Spirit—as your fathers did, so do ye." [VII, 51] And so do we to-day. And he ended with these interesting words: "Ye who received the law as it was ordained by angels"—by spirits—in the days of Moses, but "kept it not", clearly intimating that it was angels—or spirits—not necessarily God Almighty, who spoke with Moses on Mount Sinai.

Acts VII, v. 53] "Now, when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost (Spirit), looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." He saw, that is clairvoyantly, a

vision of holy Spirits standing around him. And he told the people what he saw. But they cried out with a loud voice, and stopped their ears : they did not want to hear that which would convince them of things which were contrary to their accepted modes of thought ; and they rushed upon him with one accord ; and they cast him out of the city and stoned him. [v. 58]

*Acts VII, v 59*] And, as they stoned him, he called upon the Lord, saying : “ ‘ Lord Jesus receive my spirit.’ And he kneeled down, and cried with a loud voice : ‘ Lord, lay not this to their charge.’ And when he had said this, he (the first Christian martyr) fell asleep.”

... when he was stoned [v. 59] he kneeled in prayer and said “ Lord, lay not this to their charge.”

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## CHAPTER XXXV

### SAUL

*Acts VII, v. 58]* And the witnesses to this murder came back, and laid down their blood-stained garments at the feet of a young man named Saul—for “Saul was consenting unto his death.” And this same Saul was one of the leaders of the persecution of the Christians which followed the martyrdom of Stephen. [*Acts VIII, v. 3*] He laid waste the Church, entering into every house—for the Church was then in every house—and hailing men and women, committed them to prison.

### PHILIP

*Acts VIII, v. 4]* But meanwhile the scattered disciples went about preaching the word. And Philip, because he had special psychic power, now comes to the fore. The multitudes gave heed with one accord unto the things that were spoken by Philip *when they heard and saw the signs which he did.* “For from many of those that had unclean spirits, they came out, crying with a loud voice, and many that were palsied, and that were lame, were healed. And there was much joy in that city” [v. 7].

### SIMON THE SORCERER

And then we are told of one Simon, a clever sorcerer, who had amazed the people with his sorceries, and who, until his true nature was revealed, seems to have

joined forces for a short time with Philip. He had seen that people received the Holy Spirit by the laying on of the Apostles' hands, and he offered them money that he also might receive the Holy Spirit, showing thereby his utter misapprehension of the nature of the precious gift.

*Acts VIII, vv. 26-40]* And an interesting psychic anecdote is told here concerning Philip. He was warned by an angel of the Lord—by means, that is, of his clairaudient faculties—to make his way to a certain road in the desert, the purpose not being revealed to him. He went as he was told, and soon he met a man of Ethiopia, a man of great authority under Candace, Queen of the Ethiopians.

This man had been to Jerusalem to worship, and was now on his way back; and he was sitting in his chariot, reading the book of Isaiah, when the Spirit whispered to Philip to go up and enter into conversation with him. So he joined the Ethiopian, and broke the ice by asking the stranger bluntly if he understood what he was reading. Philip's manner must have been more ingratiating than his words, for the Ethiopian does not seem to have been at all offended, for he answered: "How can I, except some one shall guide me?" [v. 31]

*Acts VIII, v. 31]* He then asked Philip to come up into the chariot with him and guide him to an understanding of the scripture—an opening of which Philip was not slow to take advantage. It ended in the baptism of the man of great authority in some water which they passed during the journey. And then occurred an episode which is incomprehensible to those who are ignorant of psychic phenomena, but which is for psychic believers explicable as an example of dematerialization—an example of which instances are not unknown to-day.

*Acts VIII, 39]* For "when they came up out of the water, the Spirit of the Lord caught away Philip", and the Ethiopian saw him no more, "*but Philip was found at Azotus*" [v. 40].

*Luke IV, v. 30]* Other instances of this form of dematerialization, whilst in bodily life are as follows :—

After Jesus in the synagogue at Nazareth had expounded the Scriptures, his fellow-citizens rose up, and cast Him forth out of the city, and led Him unto the brow of the hill, that they might throw Him down headlong. Except by psychic means, there was no escape from His enemies, but "*Jesus passing through the midst of them, went His way.*"

*John VIII, v. 59]* "*Jesus passed through the crowd unseen.*"

*John X, v. 39]* "*When the Jews sought to take Jesus, He went forth out of their hand.*"

*John V, v. 13]* At the pool of Bethesda, when the lame man whom Jesus had healed, looked round for Him, "*Jesus had conveyed Himself away.*"

#### PAUL

*Acts IX]* And now there occurs one of the most interesting events recorded in the Bible; and it is difficult to see how the Churches can accept, as they do, the authority of St Paul as the great bulwark of their faith, and yet not believe in direct spirit-manifestation, in the truth of psychic phenomena. For it was a phenomenon of an order well understood by every spiritualist to-day, which converted Saul the sceptic, the persecutor of the Christians, into Paul the psychic, the ardent supporter of the Christian Faith.

*Acts IX, v. 1]* Saul, breathing threatenings and slaughter against the disciples of the Lord, was on his

way to Damascus to hunt down Christians and bring them bound to Jerusalem, when, as he drew nigh to the city, suddenly, as on all such occasions, there shone round about him a light out of heaven—a psychic light—of great radiance.

He fell upon the earth, possibly in a trance, and clairaudiently he heard a spirit-voice saying unto him “Saul, Saul, why persecutest thou me?” The voice was very real to him, for he answered at once: “Who art thou, Lord”—or spirit? It was Jesus himself who replied: “I am Jesus whom thou persecutest”; and Saul was told to rise and enter into the city, where it would be told him what he must do. [vv. 4, 5].

Fortunately for the Christian world, there were witnesses to this phenomenon, or it might have been said that Saul was suffering from drink, or from mental aberration, or from hysteria. For we read that the men that journeyed with him “stood speechless, hearing the voice, but beholding no man.” [v. 7]. They were clairaudient, that is, but not clairvoyant. Saul also had heard only the voice.

The nervous shock deprived Saul of his sight for three days, and gave him time to recover his equilibrium. All part of an ordained plan, for at the end of that time the Lord, the Spirit, told one of the disciples, Ananias by name, to go to a certain house, and inquire for one Saul, who would be found praying, and who would, as the result of a psychic manifestation, be expecting him to come and lay his hands on him, and restore his sight.

*Acts IX, v. 13]* The disciple, well knowing Saul’s attitude towards the followers of Christ, reminded the spirit of Saul’s reputation as a persecutor of the Christians; but he was told to go his way, for Saul was a chosen vessel unto the Lord, unto the Spirit. And it is easy to see that he was a chosen vessel on

account of his psychic ability. "The Lord seeth not as man seeth", and the cause of the spirit-world needed a psychic of Saul's intellectual calibre to bring it before "the Gentiles and kings, and the children of Israel" [v. 15].

Ananias did as he was directed : he went to Saul's house, and, laying his hands upon him, told him that the Lord, even Jesus, who had appeared in the way, had sent him that he might receive his sight, both physical and psychical, and be filled with the Holy Spirit.

*Acts IX, v. 18]* And straightway there fell from his eyes as it were scales, and he received his sight, in both senses : and he arose and was baptized.

*Acts IX, vv. 20, 27]* And from that moment he began preaching boldly in the name of the Lord, in the synagogues and elsewhere, amazing his hearers, and increasing more and more in strength.

#### BAR-JESUS THE SORCERER

*Acts XIII]* This strength and confidence were soon illustrated in a struggle with a famous sorcerer, one Bar-Jesus by name. For one day in the church at Antioch, when the teachers and the prophets were ministering to the Lord—holding a sitting with the Lord—having fasted, the Holy Spirit told them to separate Saul and Barnabas for some special work whereunto He had called them. The message was accepted as authoritative, and after prayers and the laying on of hands, the two were sent away.

*Acts XIII, v. 4]* So they, being sent forth by the Holy Spirit, sailed to Cyprus, and proclaimed the word of God in the synagogues ; and, when they reached Paphos, they encountered the sorcerer, who was apparently in attendance on the pro-consul Sergius

Paulus, "a man of understanding". This man of understanding was anxious to hear the Word of God, and he at once summoned Saul and Barnabas to come and expound their Gospel. But the sorcerer, who realized that his livelihood and position were at stake, withstood them, seeking to turn aside the proconsul from the faith [v.8].

But Saul, who is also and thenceforward called Paul, was not fighting single-handed in this combat. He was in touch with the Holy Spirit, who gave him power and great confidence. "Paul fastened his eyes" on the sorcerer, presumably hypnotizing him, and then addressed him in language which was certainly virile, and was probably appropriate: "O, full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease", said he, "to pervert the right ways of the Lord? And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." [v. 10].

*Acts XIII, v. 11]* And immediately there fell on the sorcerer a mist and a darkness; and he went about seeking some to lead him by the hand; evidently a functional blindness brought about by strong suggestion, which would be capable of being cured in similar fashion. But it satisfied the pro-consul of the power of the Lord who worked with Paul. And as it had been with Christ, so was it with Paul in his works of healing: the essential preliminary to a successful cure was that the mind of the patient should be in such condition—a condition which in the Bible is termed faith—that a suggestion of health, moral or physical, could operate in accordance with Nature's law of preservation of the species, without interference from the adverse suggestions of the conscious mind.

*Acts XIV, v. 8]* *The crippled man healed.* In the case

of the crippled man at Lystra, we are told that Paul fastened his eyes upon him, and then seeing that he had faith to be whole, said with a loud voice "Stand upright upon thy feet." And the man leaped up and walked. His complaint had evidently also been of the functional, and not of the organic, order.

*Acts XV, v. 28] The Apostle's attitude towards tradition.* But, with all their psychic qualities, these first apostles were men of the soundest commonsense. There was no sign of hysteria about their religion, or about their beliefs, and they had thoroughly imbibed their Master's maxim that they must not make the word of God of no avail by their traditions. For Christ had said : "In vain do they worship me, teaching as their doctrines the precepts of men . . . They leave the commandment of God, and hold fast the tradition of men . . . making void the word of God by their traditions." [Mark VII, vv. 7, 8, 13]

*Acts XV, v. 28]* An interesting example of the disciples' tact, large-mindedness, and breadth of vision is given in this chapter. It seems that some of the newly-found teachers, over-zealous sticklers for traditions and formalities, had begun preaching the necessity of circumcision, which was not customary amongst the Gentiles. Paul and Barnabas at once set their faces against it, and, after much discussion, these two leaders went up to Jerusalem to discuss the point with the Apostles and the elders.

Now there was an influential circle, as there always is in all ages, composed of those who were strongly in favour of adherence at all costs to tradition, to the letter of the law ; but the Apostles and the elders determined to thrash the matter out on its merits. And Peter, who still had fresh in his memory his lesson from the spirit-world—on the cleanness and uncleanness of others—was the first to speak up and

remind them all that God, which understandeth the hearts of men, had given the Holy Spirit to the Gentiles as well as to the Jews ; and why then, he asked, should they now put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear ? Why not believe that they as well as we are saved, not by formalities of that kind, but by the grace of the Lord Jesus ? [Acts XV, 10].

And the multitude, before expressing any opinion, wisely kept silence till they had heard what Paul, Barnabas, and James had to say. These were all in agreement with Peter, and the net result of the meeting was the decision that the Apostles and elders and the whole Church should send Judas and Silas to Antioch with Paul and Barnabas, and give them a letter which they should read to the Gentiles in Antioch, and Syria, and Cilicia, to the effect that, whereas certain teachers of the Church had been troubling them with *words*, subverting their souls, without authority from headquarters, now it has seemed good that the will of the Apostles and elders should definitely be made known on these questions of circumcision, and on other formalities, and on articles of general belief.

Acts XV, v. 28] And this is the essence of the decision of the Apostles and elders upon a point which is of interest in all ages. " It seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things : that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication : from which if ye keep yourselves, it shall be well with you. Fare ye well."

No mention here of creeds and doctrines, no Immaculate Conception, no Trinitarian abstractions, no casuistry. All that these early Christians had to

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believe was that Christ had risen from the dead ; and all they had to do was to lead a life which proved their belief that this life is only the shadow cast in advance, instead of in the rear, of the real life to come.

as how good god and better now good lord will make  
myself and li tol chaste of blisse maner and his hys  
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## CHAPTER XXXVI

PAUL

*Acts XVI, v. 9] A divining maid.* Another instructive sidelight on the reality and on the prevalence of psychic phenomena in those days is here revealed. A certain maid who had a spirit of divination, and who brought her masters much gain by sooth-saying, divined truly that Paul and Silas were servants of the most high God, and proclaimed the true way of salvation, and she declared the same aloud for many days. Paul, who was sore troubled that one who had such psychic qualities, should be under control of an evil spirit, successfully exorcised the spirit, and thenceforward the girl served her old masters no more. They, seeing that their hope of gain from her was gone, raised an outcry against Paul and Silas, who were accordingly put in prison, and beaten with rods. [Acts XVI, v. 25]

But about midnight, while these two great Adepts were in communion with the spirit-world, psychic phenomena occurred: there was a shaking of the house; the prison doors were opened, and all bands were loosed—phenomena which can be well understood by those who study the subject to-day.

The phenomena were not of the imagination, for the jailor was about to kill himself, supposing that the prisoners would escape; but Paul reassured him, and proselytized him on the spot; for, when the man asked what he must do to be saved, Paul did not burden him with an Athanasian creed or abstract theological doctrines—he told him he need only believe

that the Lord Jesus was raised from the dead, and he and all his house would be saved : for if he believed that Jesus was raised, he could believe that he and all his house might be similarly raised from the dead.

*Acts XVII, v. 3]* Always the basis of Paul's teaching was : ' Christ and the Resurrection '. " It behoved the Christ to suffer and to rise again from the dead." And to the Athenians, who spent their time in nothing else but either to tell or to hear some new thing, he summarized his teaching by telling them that " the God who made the world and all things therein, the Lord of Heaven and earth, dwelleth not in temples made with hands ; neither is He served by men's hands . . . And He made of one every nation of men for to dwell on all the face of the earth . . . that they should seek God, if haply they might feel after Him and find Him, though *He is not far from each one of us* : for in Him we live, and move, and have our being." [vv. 24-28].

But this latter is true only if, when we say that God is a Spirit, we understand Spirit as a living reality, and believe that He is a living God who can fill us with a Holy Spirit, through whose direct inspiration we can live our everyday lives, and move and have our earthly being.

But, though Paul did not worry them with doctrines and abstract theology, but dwelt almost exclusively on the resurrection of the dead, the people took for the most part but a languid interest. Some mocked on hearing of the resurrection of the dead [v. 32], as they still do to-day, and others said they would put off considering the matter till some more convenient day. *Acts XVIII]* But, had Paul and his companions not been psychical, had they not been constantly sustained and fortified by direct spirit inspiration, they could never have borne the burden of those first

difficult days. Whatever Paul did was at the instigation of the Spirit. He went "bound in the Spirit" to Jerusalem, "not knowing the things that shall befall me there: save that the Holy Ghost, the Holy Spirit, testifieth unto me in every city." [Acts XX, 22, 23]

*Acts XVIII, v. 5]* Again he was "constrained by the Word", the word of the Spirit, the direct voice; or the Lord would come to him by a vision in the night, as in this verse, where he was told not to be afraid, but to speak and not to hold his peace: 'For I am with thee, and no man shall set on thee to harm thee.' [vv. 9, 10]

*Acts XIX]* This receiving of the Holy Spirit, which gave psychic power, was the invariable and infallible test of true discipleship in the Early Church. The first question Paul asked of the disciples at Ephesus, was: "Did ye receive the Holy Ghost when ye believed?" On this occasion this inaugurate ceremony had evidently been omitted, as Paul suspected, for they answered: "Nay we did not so much as hear whether the Holy Ghost was given." [v. 2]. So when Paul had laid his hands upon them, the Holy Ghost came on them; and the usual psychic results immediately followed: "they spake with tongues, and prophesied. And they were in all about twelve men." [v.6]. And are we not led to ask what signs and wonders follow the bare and barren ceremony of the laying-on of hands by the Bishops in our Church to-day?

*Acts XIX]* And, as always in the history of all religion, the more noted the teacher, the more remarkable were the signs and wonders which he performed, so that it may probably be safely said that, where there have been no psychic signs and wonders, there has been no great teacher of religion.

*Acts XIX, v. 11]* Of Paul we read that God wrought special miracles by his hands ; insomuch that unto the sick were carried away from his body, handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out.

*Acts XIX, vv. 13-17]* A curious tale of the doings of strolling exorcists is here told, which shows the prevalence of belief in possession by evil spirits, as also of belief in the validity of the art of exorcism. But it all ended to the glory of the Lord, so that " not a few of them that practised curious arts, brought their books together and burned them in the sight of all." [v. 19] But Paul disturbed not only the lives of those who practised curious arts, he disturbed also the trade of those who made idols of gold and of silver ; and he also alarmed the worshippers of Diana of the Ephesians, and a serious riot was only averted by the tactfulness of the town-clerk. [v. 35]

*Acts XX, v. 7]* Paul must have been a powerful preacher, but, adjudged by twentieth-century standards, his discourses were somewhat lengthy. For we read that on the first day of the week Paul began to discourse, intending to depart on the morrow ; at midnight he was still preaching ; and one of his audience, a young man named Eutychus, fell fast asleep ; and as Paul discoursed yet longer he was more and more borne down by sleep, till at last he tumbled out of the window, from the third storey, and was picked up for dead. Paul stopped a few moments to revive the lad, and then went upstairs again, and went on with his sermon till daybreak. [*Acts XX, v. 11*]

And these great men, because they were great, took no credit to themselves for the power that emanated from them. It was not they who consecrated and gave psychic power to the bishops, when they laid

their hands on them. [v. 28] It was not by any virtue inherent in them, for as Paul says, the *Holy Ghost* hath made you Bishops : the Holy Spirit, who comes individually to each one irrespective of outward circumstance ; and of this coming, the laying on of hands was only an outward sign. In those blessed days, the Holy Spirit was a living Spirit, within reach of all who sought Him, and the disciples sought Him on every occasion, not in lip-prayer, but in consultation.

*Acts XXI, v. 4]* It was through the Spirit that the disciples warned Paul that he should not set foot in Jerusalem. And in the next verse we are shown this picture : A number of the disciples who were living at Tyre accompanied Paul on his way out of their city, and, when they were a little way outside, they all knelt on the beach with their women and children, and prayed ; and, bidding him farewell, commended him to the care of the Holy Spirit.

*Acts XXI, v. 7]* *Four prophetesses.* Paul journeyed from Tyre to Ptolemais, and abode with Philip the evangelist, who had four daughters, who were all prophetesses—were possessed, that is, of psychic power—and were inspired to expound the Gospel. It was at this mediumistic house that Agabus, another psychic, prophesied that Paul would be delivered into the hands of the Gentiles. [*Acts XXI, v. 11.*] And it is interesting to notice that this vision of Agabus was obtained by the supernormal method of divination known as psychometry. For Agabus placed Paul's girdle round his feet and his hands, and then obtained the vision.

*Acts XXIII]* This chapter, read even now in the twentieth century A.D. strikes home with painful familiarity. Had the language been less simple and direct, it might have been written to-day in appli-

cation to the two divisions of mankind. Paul was defending himself before the Council at Jerusalem, carrying on from the day before, when the meeting had ended in confusion. Things were going badly for him, and he knew it. He had not improved matters by calling the high priest "a whitened wall which God would smite"; when looking about him, he realized that there were present amongst his audience Pharisees who believed the Resurrection, as well as Saducees who disbelieved this doctrine. So he aptly reminded his hearers [v. 6] that he was there to defend his belief on the question of the resurrection of the dead. That should at least enlist Pharisaic sympathy, and cause a diversion. And it was so. The Pharisees and Saducees at once began to squabble amongst themselves, and the assembly was divided: "for the Saducees say that there is no resurrection, neither angel nor spirit: but the Pharisees confess both." And there arose a great clamour, and some of the Scribes of the Pharisees' part, stood up, and strove, saying: "We find no evil in this man: *and what if a spirit hath spoken to him?*" [v. 9]. What indeed? Is this question not as urgent to-day as it was in the days of Paul? What, and if, spirits are indeed trying to speak unto men to-day, and we will not listen?

*Acts XXIII, v. 11]* Paul had no doubts upon the subject, for the next night the Lord stood by him, and spoke to him, and told him to be of good cheer. But that a man of Paul's intellectual standing should deliberately rise and in public defend the doctrine of the resurrection of the dead seemed then to those who disbelieved,—as it does to many to-day—sheer lunacy. "Paul, thou art mad", said Festus, two years later when Paul, having been in bonds during two years, was again on his defence, and was declaring that by the Resurrection, Christ proclaimed light,

both to the Jews and to the Gentiles. "Thou art mad, thy much learning doth turn thee to madness." [Acts XXVI, v. 23] But might it not be better to be mad with Paul than to suffer saneness with the Sadducees?

Acts XXVII, v. 27] *Paul's clairvoyance in a storm at sea.* An interesting chapter, which graphically describes the troubles of a tiny vessel struggling in a storm: a story of which we should probably never have heard, had it not included the record of Paul's clairvoyance. He was at that time a prisoner, and he warned the centurion and those responsible for the ship not to sail from Crete, as he knew by knowledge obtained clairvoyantly that the voyage would be made at great risk.

But the centurion gave more heed to the master of the ship. Naturally enough. But, later, when the trouble came and the ship and the human lives were in grave danger, Paul had again a clairvoyant vision: an angel of the Lord came to him, as usual at night, and told him that, though the ship would be lost, all lives would be saved, for that he, Paul, was destined to appear before Cæsar.

Paul told his shipmates of his vision, and this cheery message, conveyed at a critical moment when hope of saving life had been abandoned and when the sailors in desperation were seeking to flee out of the ship, encouraged the crew to take food, and to make a final struggle to run the ship ashore on the island of Melita. And thus by Paul's clairvoyance all lives were saved.

[Acts XXVII, v. 44]

Acts XXVIII] Paul was to the islanders a veritable godsend. As usual with people of his psychic powers, he was regarded alternately as a murderer or as a god. But, as soon as the people found that he could heal their sick, they were of one accord in wishing to honour him.

And the last we hear of Paul in the *Acts of the Apostles* is when at Rome, as a prisoner—but allowed to lodge by himself, with one soldier as guard—he had invited the chief people amongst the Jews to his lodgings, in order that he might “ expound ” to them “ the matter ”. From morning till evening on the appointed day, he testified the Kingdom of God ; some believed the things that were spoken, and some disbelieved. And when they agreed not among themselves, Paul gave them as his last word, before they left, an apt quotation from Isaiah, words which had been psychically received by the latter, from the Spirit. “ Go thou unto this people and say By hearing ye shall hear, and shall in no wise understand And seeing ye shall see, and shall in no wise perceive.” [v. 26].

Are not these words applicable to-day to those who read the Bible and yet do not understand the spirit-messages which alone give life and reality to what is written ?—and to those who can believe the Bible and yet cannot perceive that the gift of the Holy Spirit was not an exclusive gift reserved for the few who chanced to live within the range of one favoured century, but that it is offered also, by continuous revelation to “ those who live afar off ”, for, as Paul tells us, God has not left Himself without witness. [Acts XIV, v. 17]

## CHAPTER XXXVII

## THE EPISTLES

WE have not space to discuss in detail the *Epistles* of Paul, which teem with references to his psychic knowledge, and which show his deep insight into mysteries that are hidden from those who will not see. We will, however, give a few bare quotations, and these, as individual pearls, the reader can for himself string into a connected whole.

*Romans I, v. 11]* "I long to see you, that I may impart unto you some spiritual gift": such as the gift of prophecy, of healing, or of tongues, etc.

*Romans I, v. 20]* "For the invisible things of Him since the creation of the world are clearly seen." Things that have been invisible since the creation of the world are clearly seen by those who have the psychic sense.

*Romans III, v. 2]* "They were entrusted with the oracles of God": Spirit revelations made to the prophets.

*Romans VI, v. 17]* "Obedient to that form of teaching whereunto ye were delivered": that is the psychic form of teaching.

*Romans VI, v. 23]* "The free gift of God is eternal life."

*Romans VII, v. 14]* "We know that the law is spiritual": the only law that is of permanent value.

*Romans VII, v. 22]* "I delight in the law of God after the inward man. But I see a different law in my members warring against the law of my mind." The

law in his members is the law of the flesh, the material law which is always warring against the law of the spirit. For man is of dual nature and the flesh rebels even against believing the laws of the spirit.

*Romans VIII]* The whole chapter is a recognition of the dual nature of man.

*Romans VIII, v. 11]* "But if the Spirit of Him that raised up Jesus from the dead, dwelleth in you, He that raised up Christ Jesus from the dead, shall quicken also your mortal bodies, through His spirit that dwelleth in you." That is, your bodies while still living shall be quickened by inspiration from the same Spirit that helped in the materialization and the dematerialization of Christ.

*Romans VIII, v. 14]* "For as many as are led by the Spirit of God, these are *sons of God*." A clear indication that this term was understood by Christ and the apostles in its spiritual, and not in its material, sense. To be led by the Spirit of God means to be guided and controlled by a Holy Spirit.

*Romans, v. 26]* "The Spirit also helpeth our infirmities, for we know not how to pray as we ought." The apostles always relied upon Spirit help in their discourses. "But the Spirit himself maketh intercession for us with groanings that cannot be uttered." Spirit-control or spirit-manifestation is generally accompanied by groanings heard through the medium.

*Romans X, v. 8]* "The word is nigh thee, in thy mouth, and in thy heart." The guiding spirit puts the words into the mouths of those who are inspired.

*Romans XII, XIII and XIV]* These chapters should be read in their entirety, as the synopsis of a grand religion. Like Christ's Sermon on the Mount, this religion of the Early Church contains no creeds, no doctrine, no ritual. It is an exhortation to human conduct, which would, if realized, bring Heaven on

earth, and unite mankind in a spiritual league of nations. But it assumes throughout the reality of spirit, of the psychic sense, and it recognizes that we all have psychic gifts which differ according to the grace that was given to us [*Romans XII*, v. 6]. Full liberty of thought and action is prescribed, with only this limitation, that "each man be fully assured in his own mind." [*Romans XIV*, v. 5]

*Romans XV*, v. 16] "Sanctified by the Holy Ghost". Sanctified by the Holy Spirit. Paul acknowledged that he spoke and worked in the power of signs and wonders, in the power of the Holy Ghost, that is of the Holy Spirit.

*Romans XVI*, v. 25] His preaching was "according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested." The mystery is the secret and psychic means of communication between the spirit-world and this.

*1 Corinthians I*, v. 19] "I will destroy the wisdom of the wise and the prudence of the prudent will I reject." That is, the wisdom of the worldly wise and of the materially prudent. Prudence carried to the extreme of wilful incredulity must be rejected. The safety-curtain serves a useful purpose, but we can have too much of it.

*1 Corinthians I*, v. 20] "Hath not God made foolish the wisdom of the world?"

*1 Corinthians I*, v. 27] "God chose the foolish things of the world that he might put to shame them that are wise: and God chose the weak things of the world that he might put to shame the things that are strong." All the wisdom of all the learned men of all time, stacked in volumes mountains high, would not convince a man of the reality of spirit as would one psychic manifestation, even if it were only a triviality

such as the finding of lost asses or the manner of breaking of bread.

*1 Corinthians I, v. 28]* "And the base things of the world and the things that are despised, did God choose, yea and the things that are not, that he might bring to nought the things that are." It is always the same story with religious, that is, with psychic teachers in the Bible: insistence on the necessity, in spiritualistic matters, for possessing a simple and childlike attitude of mind.

*1 Corinthians II, v. 4]* "And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the *Spirit of power*. Paul would never have influenced the world had he only been a preacher, however eloquent. It was the signs and wonders, accomplished by psychic means that attracted the multitude.

*1 Corinthians II, v. 13]* "We speak not in words which man's wisdom teacheth, but which the Spirit teacheth: comparing spiritual things with spiritual. The things of the Spirit . . . are foolishness unto the natural man." It is cheering to realize that this was always so.

*1 Corinthians III, v. 16]* "Know ye not that ye are a temple of God and that the Spirit of God dwelleth in you?" By Spirit of God, Paul means, not some vague abstract Holy Ghost, some philosophical abstraction, which is no more to most men than a shadow; but a living Spirit, who controls and inspires us if we will lend ourselves to His inspiration.

*1 Corinthians III, v. 18]* "If any man thinketh that he is wise . . . let him become a fool." Always harping on the same string. We must become what the world calls foolish before we can be in sympathetic touch with psychic mysteries.

*1 Corinthians IV, v. 1]* Paul and his companions

accounted themselves to be "Ministers of Christ and stewards of the mysteries—that is the psychic mysteries—of God." They reckoned that they could not be the first unless the second also were included.

*1 Corinthians IV, v. 20]* "The Kingdom of God is not in word but in power." This means that it is not by words and sermons that the Kingdom of God is demonstrated, but by psychic signs and wonders, which show the power and reality of spirit. Is the Church to-day paying attention to this injunction? *1 Corinthians VI, v. 19]* "Your body is a temple of the Holy Ghost which is in you, which ye have from God." A holy body will be the habitation of a holy spirit and vice versa.

*Ephesians VI, v. 12]* "We wrestle not against flesh and blood, but against spiritual hosts of wickedness in the heavenly places." Paul means that our severest struggles are against the spirits of evil, who try to influence our lives: It is foolish to try and disguise this disagreeable fact that evil spirits are as free to work their will as are the good spirits. But, as like attracts like, our best safeguard against the encroachments of the evil ones is holiness and prayer, and "inquiry of the Lord". Prayer is therefore of the first importance.

*Philippians III, v. 12]* "I press on", said Paul, "if so be that I may apprehend that for which also I was apprehended by Christ Jesus." That is, his psychic faculties. "Brethren I count not myself yet to have apprehended." A lesson, this, for those who expect to apprehend the mysteries of psychic science in half a dozen séances.

*Colossians I, v. 20]* "Whether things upon the earth or things in the Heavens." This word "heavens", in the plural, shows Paul's knowledge of the various planes of life beyond.

*Colossians I, v. 26]* "The mystery which hath been hid from all ages and generations: but now hath it been manifested to His saints." The mysteries, that is, of the psychic world.

*Colossians II, v. 8]* This shows Paul's scorn for philosophy which is "after the tradition of men, after the rudiments of the world".

*Colossians II, vv. 20-23]* In these verses is shown the grip which Paul had upon psychic verities. He describes how vain it is for the attainment of spirit knowledge—for the spirit life—to make ourselves slaves to the ordinances of men, concerning things which we eat, or touch, or taste, which are all perishable. The will may thereby be strengthened, but this is of no value for the discernment of psychic truths.

*I Thessalonians I, v. 5]* "Our Gospel came not unto you in word only, but also in power and in the Holy Ghost"—or Spirit. With the Churches to-day the Gospel, on the other hand, is only preached by word, and the power and the Holy Spirit are not manifested.

*I Thessalonians I, v. 20]* "Despise not prophesying: prove all things: hold fast that which is good." Then, as now, many would despise the psychic messages—well, sometimes they may not be genuine, and it is our duty to prove all things, and then to hold fast that which is good. As John says: "Believe not every spirit, but try the spirits, whether they are of God: because many false prophets are come out into the world." [*I John IV, v. 1*]

*I Timothy I, v. 4]* Paul here warns the disciples "not to give heed to fables, and endless genealogies", which lead to vain questionings, rather than to dispensations which are from God.

*I Timothy IV, v. 1]* Paul tells us that the Spirit says expressly that in later times some shall fall away from

the faith, giving heed to seducing spirits and doctrines of devils . . . forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and *know the truth*. For every creature of God is good, and nothing is to be rejected, if it is to be received with thanksgiving. For it is sanctified through the word of God and through prayer. It is only those who have false man-made notions of the Spirit-life, who enforce such ordinances as do not affect the psychic sense or the growth of psychic power. A false sense of sanctity and a smug self-satisfaction are thus engendered, and these have no bearing on the psychic life or on psychic power. The immortal soul of man is not a portion of his physical body, which has to be kept in physical training. The pure soul desires a pure and holy body for its temple whilst on earth, but it is not made pure and holy by the abstinences of the body it inhabits, though, on the other hand, gross living would interfere with the delicate inter-relationship of the psychic and the material, and would blunt the finer instincts.

1 *Timothy IV, v.;14]* Paul tells the disciples that they are not to neglect the psychic gift that is in them, which was given them by mystic means with the laying on of hands. How much of this divine gift is cared for by the modern disciples and ministers of Christ?

1 *Timothy VI, vv. 14, 20]* And they are not to dote about questionings and dispute of words, but they must turn away from the profane babblings and oppositions of the knowledge which is falsely so-called, and they should lay up for themselves a good foundation against the time to come, "that they may lay hold on the life—the spirit life—which is life indeed."

2 *Timothy I, v. 6]* Paul is always talking of this

psychic gift of God, and here he reminds Timothy that he is to stir up this gift of God, which he received with the laying on of hands.

*1 Corinthians XII, XV]* These wonderful chapters display an understanding and an interpretation of psychic phenomena which could not be excelled even by the most expert spiritualist to-day. They are a classic which epitomizes the Bible teaching ; and they should show to the Churches that there is ample Bible authorization for modern psychic practices, which are in intimate accord with those which are here defined.

*1 Corinthians XII, vv. 1, 4. 6]* " Now concerning spiritual—that is psychic—gifts, brethren, I would not have you ignorant ". These gifts must be publicly acknowledged, and instruction therein must be received. " Now there are diversities of gifts, but the same spirit . . . but to each one is given the manifestation of the spirit to profit withal." [v. 8] The various forms of manifestation are then detailed. " For to one is given, through the spirit, the word of wisdom ", as was given by psychic means to Solomon. " And to another, the word of knowledge, according to the same spirit"—of knowing, that is, clairvoyantly, of things not otherwise knowable. " To another, faith in"—that is by—" the same spirit " [v. 9] : faith, or the psychic sense, the condition of mind essential for psychic manifestations. " And to another gifts of healing in the one spirit."

*1 Corinthians XII, v. 10]* " And to another working of miracles"—psychic signs and wonders, which appear to be miracles to those who have no knowledge of supernormal possibilities, or of the power of spirits to operate through men upon the earth plane.

" And to another, prophecy"—the gift of knowing clairvoyantly the events which will occur. And also,

and this is obviously its general meaning in these epistles, the gift of hearing the spirit-voice, and of passing on to others, the inspired messages thus received.

“And to another discerning of spirits”—the gift of seeing spirit forms.

“To another diverse kind of tongues”—the gift of speaking, or writing, in languages of which the speaker had no worldly knowledge.

“And to another the interpretation of tongues”—the power of translating foreign languages which had not been learnt.

*I Corinthians XII, v. 11]* “But all these worketh the one and the same spirit, dividing to each one severally even as he will.” These things are all accomplished in the same way, by means of a spirit who works in accordance with the different psychic gifts of the individual.

*I Corinthians XII, v. 28]* “And God hath set some in the Church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, diverse kind of tongues.” The priest is no where indicated.

*I Corinthians XII, v. 29]* But we must not seek to combine all the gifts and all the functions in one person. “Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all gifts of healings? Do all speak with tongues? Do all interpret?” Of course not; as the gifts are divided, so must we divide the functions, and not seek, as do the Ministers of the Church to-day, to combine in one man all the functions, irrespective of possession of all or even any of the gifts.

*I Corinthians XII, v. 31]* But “desire earnestly the greater gifts, and a still more excellent way show I unto you.”

*1 Corinthians XIII]* In this chapter Paul gives us that wonderful exposition on the supreme value of love ; but at once, in the next breath, he comes back again to the necessity of desiring spiritual, that is psychic gifts.

*1 Corinthians XIV, v. 1]* "Follow after love", he says ; " yet desire earnestly spiritual gifts."

He then especially upholds the value of prophecy, that is the gift which would enable them to give to the Churches the inspiration derived from the spirit-world. Speaking with tongues is all very well in its way, but " he that speaketh in a tongue, edifieth himself, whereas he that prophesieth, and speaks by way of revelation, edifieth the Church." [v. 4]

The whole chapter is concerned with injunctions concerning prophesying and speaking with tongues in the Churches, but, unless we understand what he says, to mean what he says, in the psychic sense, it is all nonsense.

*1 Corinthians XIV, v. 26]* And then Paul lays down rules for the maintenance of order, also in the Churches, that all may be done for edification. They are not all to talk at once in the strange tongues psychically acquired, but are to take it in turns. And, if there is no one who can interpret, they are to keep silence. And the prophets also are only to speak two or three at a time, while the remainder discern ; which means, presumably, that the others are to discern the spirits by clairvoyance, and pass on the messages to the people.

*1 Corinthians XIV, v. 30]* But if a revelation, a spirit-revelation, be made to another sitting by, the first is to keep silence. " For ye all can prophecy one by one, that all may learn and all may be comforted."

*1 Corinthians XIV, v. 32]* " And the spirits of the prophets are subject to the prophets." This means

that the spirits of prophets who have passed—the spirits of Elijah, Moses, and all the host of heaven, who speak through Paul and the prophets who are still on earth—will take their turns to come through ; they will be subject to the rules made by the human prophets, and thus avoid confusion.

*1 Corinthians XIV, v. 33]* “ For God is not a God of confusion, but of peace, as in all the churches of the Saints.”

*1 Corinthians XIV, v. 39]* “ Wherefore my brethren desire earnestly to prophesy, and forbid not to speak with tongues, but let all things be done decently and in order.”

*1 Corinthians XV, vv. 12-19]* This is concerned with the doctrine of the Resurrection. If the dead, in general, are not raised up, Christ is not raised up. And if in this life only the disciples had hoped in Christ, they would be of all men most pitiable.

*1 Corinthians XV, v. 29]* This refers to the practice of baptizing by proxy for the dead. This certainly implies belief in spirit-life, and is a belief analogous to one held by some psychics to-day, and by all Roman Catholics, who believe that prayers for the dead may be of service to the spirits who have passed.

*1 Corinthians XV, v. 32]* The whole moral of the chapter seems to be that, if the dead are not raised, let us eat and drink, for to-morrow we die : or as Buckle put it : “ If immortality be not true, it matters little whether anything else be true or not.”

*1 Corinthians XV, vv. 35-49]* This contains Paul’s well-known and beautiful exposition of the dual nature of man, in answer to his self-posed question : “ How are the dead raised ? and with what manner of body do they come ? ”

*1 Corinthians XV, v. 49]* “ And as we have borne the image of the earthly, we shall also bear the image of the

heavenly", ending with the classic words: "When this corruption shall have put on incorruption, and this mortal shall have put on immortality then . . . death is swallowed up in victory. And then, O death, where is thy sting? O grave, where is thy victory?" *2 Corinthians XI, v. 14*] "Even Satan fashioneth himself into an angel of light." The laws for materialization operate in the same way for evil spirits as for good. Evil spirits, such as Satan, equally with others, build up from the ectoplasmic substance of a medium, and this is generally of a white and shining appearance. *2 Corinthians XII, vv. 1-10*] These following verses must seem to be sheer nonsense to those who do not understand the psychic experience to which Paul is evidently referring. "He must needs glory", he says—that is, be proud, though perhaps he ought not to be, when he tells of his experiences of visions and revelations of the Lord. He then tells [*2 Cor. XII, v. 1*] of "a man in Christ", who fourteen years ago was caught up into the third heaven. He was, that is, either dematerialized or he was taken in the astral body to another plane. This mention of the third heaven seems to show his knowledge that there are various planes of existence; as again, later, these words: "That ye may be strong to apprehend with all the saints what is the breadth and length and height and depth" [*Ephesians III, vv. 16-19*] seem to hint at a knowledge of the four dimensions.

But Paul does not know whether it was in the body or out of the body that he had the experience. He was caught up into Paradise, as he calls it, and heard unspeakable words, which it is not lawful for a man to utter—words, that is, which probably cannot be translated into earth-language. But Paul says that he does glory in that experience, but he does not glory on his own behalf, as his physical self.

*Ephesians* III, v. 7] "And by reason of the exceeding greatness of the revelation", in order that he should not be exalted overmuch, there was given him a thorn in the flesh to buffet him, a messenger from Satan to keep him from self-exaltation. And, though he besought the Lord three times that this thing might depart from him, he was told that God's grace was sufficient for him, for God's power was made perfect in weakness; and thenceforward he rejoiced in his fleshly weakness, for this made him psychically strong.

And here, in his third heaven, in his spiritual paradise, we must leave this great mystic. He is a refreshing example of the fact that, though intellect may be a handicap to psychic vision if it is used to oppose the psychic gift, it is not a hindrance when made subservient to the psychic faculty, but that it may, on the contrary, be of service in helping us to discover the operation of the laws by which spiritualistic science is controlled.

But, now, what use of further words? Has not enough been shown of the contents of the Bible to prove to any open mind that this book is based upon psychic phenomena; that the so-called inspiration of the Bible is not a verbal inspiration on the part of those who wrote the Bible, but that the inspiration came direct, *by psychic means*, to those about whom the Bible was written; and that, had there been no psychic phenomena, there would have been no Bible, for there would have been nothing worth recording.

But did this type of psychic phenomena cease with the death of the first disciples of Christ? Thousands of honest and intellectual people to-day assert that supernormal phenomena similar in type to those recorded in the Bible are occurring to-day; and honesty and intellect are not all on the side of the opponents of psychic science.

And may it not be that the reason why the Bible has obtained such a hold upon the imagination of the world is because it is based on a truth, a psychic truth, which is branded on the souls of men, on the subconscious minds of men, and which, in spite of babblings and vain questionings of the conscious mind, men throughout all ages recognize as truth? The truth, namely that God is a Spirit and that those who worship Him must worship Him in spirit, and therefore in truth. And that, because God is a Spirit, it is only by means of Spirit, by psychic means, that He can communicate, that He can reveal Himself to men?

Are we not then faced with this alternative: either the psychic sense exists to-day, as an inherent element of man's nature, or it has never existed. For we cannot suppose that such an important feature of man's being would have been limited to a single race and for the period only which is covered by Bible history. And, if it has never existed, then all the stories and revelations that we have just discussed in the Bible must be a fabrication of untruths, for without this psychic sense Abraham, Isaac, Jacob, Moses, and all the prophets, both in the Old Testament and in the New, would have had no means of receiving from "the Lord" the revelations which alone give value to the Bible.

But, if the psychic sense is inherent in man's nature, must we not suppose that it is there for a purpose? And would not its purpose to-day be the same purpose which is evidenced throughout the Bible, namely *the revelation of the will of God to man*?

And it is, as we have tried to show, in this revelation that the religion of the Bible consists—revelation from Spirits on the plane beyond to men and women on this earth. But if religion—that is, revelation—is to be accepted by the world to-day, in such a manner as

to influence the lives of men ; if it is to be accepted as biology, astronomy, and all the other sciences are accepted, as an indubitable fact, with a practical bearing upon life, it must have a scientific basis, a basis that is founded upon knowledge rather than upon hearsay or tradition.

And it is this knowledge which psychic exponents seek to further ; and, owing to the evidential nature of psychic revelations to-day, there is every reason to believe that this knowledge could be made amenable to laws of science. We believe, in short, that this knowledge could be woven into a science which would be worthy of the noblest intellects ; a science which it will no longer be necessary to study in dark holes and corners, but, as of old, upon the mountain tops, in view of all the people, or in the Holy of Holies, in sanctuaries set apart for its service—a sacred and a romantic science, which will, when mastered, wipe all tears from our eyes, and make earthly life an interesting period of rehearsal for the great drama of infinity.

## DEFINITIONS OF TERMS USED IN PSYCHIC SCIENCE

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(1) **The Soul** (or spirit-body) : Is the body in which man functions after the death of the physical body, and which is an exact counterpart of the earthly body in every detail. It is important to realize that the soul is substance, although of an extremely rarefied nature and invisible to the physical eye, and must not be confused with " spirit " as is usual among Western nations. This is the body seen by the clairvoyant, and is referred to indifferently as the ' ghost ' or ' etheric double ' or ' astral body ', but St Paul has always spoken of it as the soul or spirit-body. In advanced occultism seven bodies are attributed to man, but details of these are unnecessary here.

(2) **Ghost** : A word usually used to describe the appearance of a deceased person when furnished with an addition of ectoplasm which makes the form visible to ordinary sight. The appearance is of a cloudy nature, partly transparent : and must not be confused with materialized forms which are solid and therefore opaque to ordinary sight.

(3) **Spirit** : The ego or the thinker ; the consciousness which functions within man's soul. It has been termed the ' Spark of God ', and the ' Mystery of the Universe '. Psychic science has arrived at a fairly accurate conception of what man's *soul* is, but the *spirit* of man is known only as it manifests within the soul or spirit-body, finding its expression through the physical organs while he remains on earth.

(4) **Seer** : One who sees psychically ; a clairvoyant ; a medium ; a sensitive.

(5) **Prophet** : One who had the gift of prophecy and was inspired by lofty spiritual intelligences. The prophet often possessed the gifts of clairvoyance and clairaudience.

(6) **Medium** : A person who is able to act as a channel for communication between the physical world and the spirit-world. Such persons are usually of a highly sensitive nature, and are sometimes called 'sensitives'. They are easily influenced by minds in the spirit-world, and are equally open to be influenced by the thoughts of living human beings. Jesus has been referred to as the Mediator, or medium between God and man—the term is a very ancient one.

(7) **Inspirational Writing, Speaking** : The communication of ideas and messages derived from thoughts and impressions which were projected upon the mind of the writer or speaker from spiritual beings. Under inspiration the physical act is under the complete control of the inspired person and must not be confused with automatic writing or speaking. It is often characterized by a remarkable flow of independent and exalted thought beyond the normal capacity of the person used in this way.

(8) **Automatic Writing, Speaking** : Writing or speaking performed under the direct physical control of an unseen intelligence, who may operate the hand or use the voice of the medium without his direct volition.

(9) **Direct Spirit Writing** : Writing produced upon a plate, paper, or other object independent of the hand of the medium, but in his presence. A small piece of lead (or slate) pencil is sometimes placed near the slate or paper; but the writing is sometimes produced entirely independently of these. The theory of the *precipitation* of the written message from a subtler plane of matter is sometimes used to account for this phenomenon.

(10) **Clairvoyance** : A power possessed by sensitive human beings of discerning spiritual beings in their immediate environment, but unseen to ordinary physical sight. This power is not due to the use of the physical optic nerves, but is really soul-seeing by the use of the spiritual counterpart of the physical organ. The faculty of discerning objects, scenes, and persons at a distance is frequently termed 'travelling clairvoyance'. Some animals also seem to possess this clairvoyant power.

(11) **Clairaudience** : The power of a medium to perceive sounds and voices inaudible to the physical ear. It is the faculty of hearing with the ear of the soul.

(12) **Psychometry** : A term used to describe the faculty of

reading the character and history of individuals from the handling of objects which have been worn by or belonged to such individuals. This is believed to be accomplished by the medium's sensing subtle emanations of a psychic nature which permeate the physical atoms of the object handled.

(13) **Trance** : A state in which the soul or spirit-body passes out of a medium, causing the body to fall into a deep sleep. During this experience the individual, if in full trance, is completely unconscious. A medium may, however, only be in semi-trance, and may be partly conscious of the immediate physical surroundings, and retain a dream-memory of the experience. While in the trance-state, the medium may be controlled by spirit-entities who use his organism to speak and convey information in a supernormal manner. The body of the medium in full trance is often in a cataleptic trance of varying degrees.

(14) **Visions** : Visions are produced in a psychic condition in which a person can apprehend pictures of individuals and scenes within the mind. These are believed by some to be thought-pictures projected upon the brain of the seer by unseen intelligences, and are usually of a symbolic character requiring interpretation, which may also be given psychically.

(15) **Ectoplasm** : A refined, physical substance permeating the cells of all animal bodies. This can be drawn from the physical organism in a vaporous state, and can be condensed into a degree of solidity as great as that of the physical body. The withdrawal of this substance from a medium seems to be the work of discarnate intelligences. From this primal substance materializations are built up, and it has been observed at all stages by reliable witnesses. A peculiarity of ectoplasm is its tendency to return rapidly to the medium from whom it has been drawn. Ordinary white light has a powerful disintegrating effect upon the substance.

(16) **Materialization** : A term used in psychical science to denote the formation of a solid body produced in the séance room. This is said to be accomplished by the agency of spirit-entities : it can be entirely separate from the body of the medium, though the matter used is chiefly drawn from his physical body. This matter as previously stated is called ectoplasm in its unformed state. The New Testa-

ment records describe a complete materialization in the Upper Room at Jerusalem.

(17) **Dematerialization** : A term used to describe the gradual or sudden disintegration of a materialized form and the reabsorption of the ectoplasm into the body of the medium or the sitters. It is also a term used to describe the sudden disappearance of physical objects by a psychic process—the laws of which are still unknown.

(18) **Levitation** : A term used to describe the raising of physical objects or persons in apparent disregard of laws of gravitation and without showing any visible means of support. This operation is believed to be accomplished by the assistance of unseen spirit intelligences.

(19) **Direct Voice** : A voice produced within the atmosphere but apart from a visible physical organism. It is physically separate from and independent of the medium and is heard by the physical ear. It is believed that the organism which makes the production of such a voice possible is built up from matter drawn from the medium, but which is invisible to the physical eye.

(20) **Trumpet Voice** : A voice proceeding from the interior of a trumpet while the trumpet is removed from the lips of any physical being. The trumpet is usually of cardboard or metal, measuring two or three feet, and is quite straight ; the small end measures  $\frac{3}{4}$ " and the mouth 4" or 5". It is claimed by some observers that within the centre of the trumpet ectoplasic matter drawn from the medium acts as a larynx which the communicating spirit can use to create a voice audible to the physical hearing of all present.

(21) **Seance Sitting** : A meeting arranged by a group of persons for the purpose of communication with the spirits of the departed. Such a group must contain one person whose mediumistic powers can demonstrate the presence of these to the other persons present.

(22) **Supernatural** : That which is beyond the powers or laws of Nature—miraculous. The word has no place in psychic science, as there is nothing supernatural. It is a term usually employed to describe phenomena beyond man's understanding.

(23) **Supernormal** : This is a more rational term than the word supernatural. It describes unusual phenomena the laws governing which man has at present failed to com-

prehend. The word is often used to describe the operation of unseen intelligence working upon physical matter.

(24) **Heaven ; Hell ; Hades ; Many Mansions :** Eastern terms used to describe the various spheres in the ethereal or spirit world. These are spoken of both as states and places. They are thought to have geographical positions outside the physical world, and are considered to be the abodes of men after the death of the body.